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संस्कृत अकाडमी ग्रन्थमाला - 88

संस्कृतवाङ्मये तृतीयाविभक्तिः

प्रधानसम्पादकः
आचार्य टि. केशवनारायणः
निदेशकः

लेखकः
डा. स्वर्णसाम्बशिवराव्
संस्कृतव्याख्यातृचरः

सम्पादकः
डा.वि.सुब्रह्मण्यम्
उपनिदेशकः

संस्कृत अकाडमी
राष्ट्रियसंस्कृतसंस्थानेन मानिता आदर्शशोधसंस्था
उस्मानिया विश्वविद्यालयः
हैदराबाद्
2011

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संस्कृत अकाडमी ग्रन्थमाला – ४४

संस्कृतवाङ्मये तृतीयाविभक्तिः

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Instrumental Case in Sanskrit Literature

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सम्पादकीयम्

जगदिदं सर्वं निरन्तरगतिशीलं परिवर्तनशीलञ्च। जगदिव भाषापि निरन्तरं प्रवहन्ती वक्तॄणां समाजस्य च स्थितिमनुसृत्य कालान्तरे परिवर्तिता भवति। तथा तस्याः भाषायाः धातु-प्रत्यय-कारक-विभक्त्यादीनां स्वरूपे प्रवृत्तौ च परिवर्तनं पदं करोति। तथा लोकानुकरणं व्याकरणमिति सूक्तिमनुसरन्तः वैय्याकरणाः भाषायाः धातु-प्रत्यय-कारक-विभक्त्यादीनां स्वरूपं प्रवृत्तिश्चाधीत्य तदनुरूपान् व्याकरणनियमानारचयन्ति।

सृष्ट्यादौ परमकारुणिकेन परमात्मनोपदिष्टा वेदभाषा कालस्य प्रवाहमनुसरन्ती स्वयञ्च प्रवहन्ती विविधाः भाषाश्चोत्पादयन्ती बहुविधपरिवर्तनानां द्रष्ट्रीवावशिष्टा। वैदिकसंस्कृतात् संस्कृतम्, संस्कृतात् पालीप्राकृतादीनि, ताभ्यः अपभ्रंशाः अपभ्रंशेभ्यश्चाधुनिकभाषाः विकसिताः। अस्मिन् प्रवाहे वैदिकसंस्कृतादारभ्य अद्ययावत् विभक्त्यादीनां प्रयोगे सञ्जातानि परिवर्तनान्यधिकृत्य एतावत्पर्यन्तं स्वर्णसाम्बशिवारावमहोदयं विहाय अन्येन न केनापि विदुषा कार्यं कृतमिति मन्ये।

साम्बशिवरावमहोदयैः तृतीयाविभक्त्याः प्रयोगे प्रवृत्तान् परिवर्तनान् वैदिकसंस्कृतादारभ्य प्राकृतानां पर्यन्तं सम्यक् निरूपितवन्तः। ग्रन्थोऽयं व्याकरणस्याध्येतॄणां, छात्राणां, विदुषाञ्च ज्ञानवृद्धौ महदुपकरिष्यतीति आशासे। संस्कृतपरिषदा ग्रन्थस्यास्योपयोगितां मनसिनिधाय प्रकाश्यते।

अस्य ग्रन्थस्य प्रकाशनार्थमनुदानप्रदानाय राष्ट्रियसंस्कृतसंस्थानस्य कुलपतिभ्यः आचार्यराधावल्लभत्रिपाठिमहोदयेभ्यः, कुलसचिवेभ्यः आचार्य-सुब्बरायुडुमहोदयेभ्यः, संस्कृतपरिषदः उपाध्यक्षेभ्यः, उस्मानियाविश्वविद्यालयस्य उपकुलपतिभ्यः आचार्यसत्यनारायणमहोदयेभ्यः, कुलसचिवेभ्यः आचार्य-किशनरावमहोदयेभ्यः सश्रद्धं हार्दिकं कार्तज्ञ्यं वितरामि।

ग्रन्थस्यास्य सम्पादकेभ्यः डा. वि.सुब्रह्मण्यं महोदयेभ्यः, ग्रन्थप्रकाशने सहकृतवद्भ्यः संस्कृतपरिषदः कर्मकर्तृभ्यः सर्वेभ्यश्च साधुवादान् वितरामि।

प्रधानसम्पादकः

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Definite rules were laid down by Panini and Katyayana regarding the use of different Vibhaktis in a sentence. The Triteeya Vibhakti indicates the Agent (कर्तृ) the instrument which is used in an action (करण) and the cause or purpose of an action (हेतु). It indicates the कर्तृ when the sentence is used in Passive voice or in impersonal voice as in फलं खाद्यते, तेन सुप्यते, तेन तत्र गतेन भवितव्यम् etc. It is used to indicate करण or हेतु in both voices as in सः हस्तेन गृह्णाति, तेन हस्तेन गृह्यते, पुण्येन पश्यामि हरिम्, पुण्येन दृश्यते हरिः। In some places its use is optional as in अक्षैः दीव्यति or अक्षान् दीव्यति। It is also used in the sense of "along with" as in पुत्रेण सह आगतः पिता when it is called उपपदविभक्तिः।

There are some more places like अपवर्ग (p.2.3.6) अङ्गविकार (P.2.3.20) इत्थं भूतलक्षण (P.2.3.24 in which) तृतीयाविभक्ति is used. Thus the name "Instrumental case" given to तृतीयाविभक्ति has only partial significance.

Dr. S. Sambashiva Rao has made a thorough study of the use of this Vibhakti in the Vedic and Post Vedic Sanskrit. With the help of a large number of examples he explained how the case termination has undergone changes due to Sandhi and other inflectional causes. It was shown how this Vibhakti is used in the place of another Vibhakti as in प्राणैरपि गरीयसी (instead of प्राणेभ्योऽपि गरीयसी)। Thus use of this Vibhakti in Prakrit is examined noting its variants.

This is a subject, the study of which requires erilial analysis followed by a detailed description needed for proper presentation. With for new interpretations and innovations. From this point of view Dr. Sambashiva Rao has done commendable work which, I am sure, which will be appreciated and emulated by the students of grammar and linguistics.

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Vyakarana Alamkara Chakravarti, Sahitya Visharada, Acharya ***Appalla Someshwara Sharma**, MA, POL*
(Associate Professor (Rtd.) Dept of Sanskrit, Andhra University),
(Honored by HRD Ministry, govt. of India & Rashtriya Sanskrit Sansthan, New Delhi, Adorned with Gold Medal and Gold armlet)

BLESSINGS

In this Hi-tech age of computers the beautiful auspicious and grand-old language of Sanskrit is getting highly enriched by virtue of modern research methods and analytical and critic application of computer techniques. So, many a Sacred Language is revealed. This is pleasure to the Sanskrit lovers all over the Globe.

Now, Dr. Swarna Sambashiva Rao. M.A., PhD (Rtd. Lecture in Sanskrit, Chirala) one of my nice students, has presented a thorough work regarding the study of Instrumental Case of Sanskrit Language. I have gone through this work by Sthaleepulaka Nyaya (At Random). It is full of research. Critical and Analytical approach with several examples in Sanskrit (Vedic and Laukik) and Prakrit. It speaks out the investigative talents of the Author. I appreciate this good adventure of Dr. Sambashiva Rao.

May the Goddess Saraswathi bless him with great strength and stamina useful for many works of this nature.

With good wishes
A. Someshwara Sarma

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Sahitya Siromani, Bhashaa Praveena
Dr. Suram Srinivsulu, MA, PhD.
Rtd.Principal

Instrumental case in Sanskrit Literature is a critical analysis throwing some light on the use of the instrumental case in both the Vedic and the post Vedic Sanskrit Literature.

This work, as I observe, in the first of its kind giving a clear picture of the instrumental case with its style and scope in Sanskrit literature. It is studied in connection with both the morphology and the semantics, which is useful to the students of Sanskrit Grammar and Linguistics.

Hope that the pains taken by Dr. Swarna Sambashiva Rao in preparing the work will be appreciated and well received. It may inspire the students to study the use of the other cases also in Sanskrit Literature.

I wish all success.

S. Srinivasulu

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Dr. K. Satya Narayana
MA (Skt) MA (Edn), PhD.
Assistant professor of Sanskrit
Nagarjuna University

Reading of Sanskrit Grammar is increasingly recognized as an important and an integral part of curriculum in schools and colleges. Since ancient times, Grammar is said as the face of Veda Purusha. At this Juncture it is our responsibility to bow our heads before the great Sage PANINI, the pioneer of Sanskrit grammar who rendered a good service to Sanskrit Language by composing nearly four thousand formulae in his great work Ashtadhayi. A vivid study of the cases and usages play an important role in the field of Sanskrit grammar. It helps a lot to enrich the learning abilities of Sanskrit language and literature.

The present book Instrumental case in Sanskrit Literature by Dr. Swarna Samba Shiva Rao is a valuable contribution for the students, teachers and lovers of Sanskrit Language. Recently, Dr. Rao has shown me this book. I have read through the book with great care. It bears the stamp of authenticity as the author explained vividly about the mechanism of instrumental case with various examples taken from the Vedas, Upanishads, epics and Kavyas. This book not only narrates the contextual usage of Instrumental case but also gives a good explanation. I have to appreciate the author's endeavors for the selection of the best examples from various Texts, which captivate the hearts of Sanskrit lovers. This work also provides the place of instrumental case in Prakrit language for the enthusiastic readers. The author has succeeded by utilizing the availability of resources and tried his level vest to make it a good work. Thus it has been acquiring as independent status in Sanskrit Language.

I hope that a thorough reading of this book will be helpful to one and all. I have no hesitation to recommend this book as a guide for developing a special study about Instrumental case in Sanskrit language and literature.

K. Satyanarayana

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ABBREVIATIONS

ApS = āpastambagṛhya Sūtram
AR = Anargharāghavam
ArS = Aitareya saṃhitā
AS = Abhijñānaśākuntalam
As = āśvalāyanasūtra
AV = Atharvaveda
BDh = Bodhāyanasaṃhitā
BrhU = Bṛhadāraṇyaka Upaniṣad
GB = Gopathabrāhmaṇa
HD = Hitopadeśa
ISaU = īśāvāsyopaniṣad
KA = Kirātārjunīyam
Kaus = Kauśikasūtra
KS = Kumārasambhavam
Kss = Kathāsaritsāgara
KU = Kaṭhopaniṣad
M = Mahābhārata
MA = Mālavikāgnimitram
MB = Mahābhāṣya
MC = Mahāvīracaritam
MG = Māṇḍūkyopaniṣad
MK = Mṛcchakaṭikam
MM = Mālatī Mādhavam
MR = Mudrārākṣasam
MS = Manusmṛti
N = Niruktam
PN = pratimānāṭakam
Pp = Praśnopaniṣad
PT = Pañcatantram
R = Rāmāyaṇa
RG = Raghuvaṃśam
RV = ṛgveda
SB = śatapathabrāhmaṇa
SV = Sāmaveda
TA = Taittirīyāraṇyaka
Taa = Talavakārāraṇyaka
TB = Taittirīyabrāhmaṇa
TS = Taittirīyasaṃhitā
S = Vājasaneyasaṃhitā
VSS = Vaiśeśikasūtra
YV = Yajurveda

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INSTRUMENTAL CASE IN SANSKRIT LITERATURE

संस्कृतवाङ्मये तृतीयाविभक्तिः

1.1.1. Introduction

This book, "instrumental case in Sanskrit Literature" presents a brief profile of the major concept of the variation of Sanskrit Grammar, right from the period of Aarsha, the Vedic period till to the tendencies of the modern age passing through the epic and Prakrit eras. Out of all the six Vedangas Vyakarana is the mouth and case endings are the seven hands of an ox of word and its meaning. It is no need to review all the seven cases to make support of the concept, and it will be a voluminous work with all also.

In the Sanskrit literature, it is observed that not only the cases but also the nouns, genders, numbers, tense etc. Have been changing their forms and moulded a remarkable variations from Vedic period to till date.

In this book Vedic literature, Epic literature, Kāvya literature and Prakrit literature are the basis for the instrumental case for its establishment. The way in which the topics have gone through in this book is shown chapter wise as follows.

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1.1.2. Vedic Literature

1. The Vedic grammar has infinite value and we find more variations when compared with epic or Kāvya grammar. Considering this point, in this volume, it is to deal with the variations of instrumental case related to other systems of general grammar. The material falls in to the divisions, which we call formal variants and syntactic and stylistic variants in instrumental case only.

In this abstracts the "'Transfer of Epithet'' means A change in number, genders, on case, or in two or all three of these may signalize the applications of an epithet (whether noun, adjective or pronoun) to a different person or thing in one text from that to which it applies is another, by this alteration it substitutes an instrumental for an accusative, a plural for a singular, and a masculine for a feminine. Yet the change has no bearing on the syntax of case, number or gender, it illustrates the psychology of the Vedic traditionalists, whatever may have been precisely in the mind of the composer of the original form.

The process described as "Transfer of Epithet" involves in many perhaps, most, instances attraction in form (case, number, or gender) to another word in the context. We have, however, restricted the term "form attraction" or "assimilation" in a technical sense to a different group of variants. In them a word, without being made to refer to a different person, or thing in such a way that the process can be described as "transfer of epithet", nevertheless suffer a change in form by attraction or assimilation to an adjacent word in the context. Such variants are fairly frequent as between different cases, and we then describe the process as "case attraction" they are much rarer as between different number or genders.

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In this summary, brief accounts of the most important and interesting ways in which the instrumental case varies with the others and follow with corresponding statement on variations of number and gender are abstracted.

1.1.3. Epic Literature

2. After Vedic literature, next comes Epic literature, command changed to advice, and so as with the language also. In the Epic era it is observed that the epics wanted to reform the society in a better way of living is to make their attention towards, in a view to teach a perfect path; the authors of the epics, to the people, strictly followed the circular of Grammar, Sahitya, Alankara, and Rasa etc., to stand as speciman of their own. But yet they enforced the Shastras, rather we can say they defined Shastras through their epics and they better utilized all to what extent they can go in many angles to put forth them before the readers to enlighten them. Thus in this chapter, a brief account about the all instrumentals like Sociative, Person, casual etymological etc. are exposed.

1.1.4. Kāvya literature

3. Kāvya period is the most interesting period in which era almost all the theories of Rasa, Dhwani, Reeti etc., are predominated the literature. Kāvya is meant for narrating a sentiment or a plot in a poetic manner. In maintaining and feeding the other Shastras like Alankara, Rasa, the grammar was set aside at times, or changed its regular usage this attitude of the authors of Kāvyas passed through so many variations in all aspects like tense, gender, number, case etc., the variations and the reciprocals of the case junctions, that too instrumental in different Kāvyas is focused in this chapter.

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1.1.5. Prakrit literature

4. Prakrit defined from Prakriti, has two lines of meaning (1) the more precise meaning of something belonging to or derived from a प्रकृति that is from the original form of anything as opposed to a विकृति its modification. It is probable that it was in the more general sense that प्रकृति (शौरसेनी, महाराष्ट्री) was first applied to 'ordinary common' speech as distinct from the highly polished perfected संस्कृतम्।

If in Sanskrit are include the Vedic language and all dialects of the old indo Aryan period, and then it is frame to say that all the Prakrits are derived from Sanskrit. If on the other hand Sanskrit is used more strictly of the "Panini, Patanjali language, or Classical Sanskrit", then it is untrue to say that any Prakrit is derived from Sanskrit, except that Sauraseni, the midland Prakrit, is derived from the old indo Aryan dialect of the Madhyadesa on which classical Sanskrit was mainly based.

Of the 'natural' spoken language as distinct from the literary learned language. In this last sense same writers (vide Article on Prakrit by Dr. sir George Grierron in Encyclopedia Britannica; XI Edition distinguish primary, secondary and territory Prakrits as the 'natural' spoken dialects of the great periods. Out of these successive types of spoken speech grew the various literary idioms modifications which became stereotyped as it were and remained in use alongside of the living and ever changing dialects.

In this Prakrit chapter detailed variations of the instrumental in all the declarations of all the genders and stem endings are given. Clear tables with observations are also exhibited.

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1.1.6. Case Relations

5. The main fold relation between nouns and verbs or nouns and nouns are signified the cases, by compounding. As to the proportional frequency of the said modes of expression, "nude cases" are more freely employed in poetry than in prose, oftener in the earlier periods of Sanskrit than in the latter. Whereas periphrastic expression strives at extending by the time, the implements of circumlocution increasing in number and variety, the nearer we approach to our own times. But the faculty of signifying case relations by confining the correlating the nouns into the somewhat rudimentary shape of 'compounds' has not been overturned nor diminished by time.

1.1.7. Scheme of the cases

I. **The Nominative** or first case प्रथमाविभक्तिः is expressive of the sentences subject and predicate. More over the nominative is employed to denote the noun taken by itself, apart from the sentence, as will be shown here after.

The person addressed in part in the vocative

II. **The Accusative** or second case द्वितीयाविभक्तिः denotes (a) the whither, (b) the object of transitive; (c) an extension in time or space; (d) it is used adverbially.

III. **The Instrumental case** or third case तृतीयाविभक्तिः may be called with the case, for it signifies "with what, by what, how" according to various applications of the fundamental notion, there may be setup divers kinds of instrumental. So we have an instrumental of accompaniment the so called Sociative one of the instrument, one of the agents, of the way, the means, the manner, the quality, of time, of value and so on.

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IV. **The Dative** or fourth case चतुर्थीविभक्तिः points out the direction of a movement. Mostly it is employed in a metaphorical sense for the rest, its employment admits of a division in to two kinds. (a) The so called dative of interest; (b) The dative of the purpose.

V. **The Ablative** or fifth case पञ्चमीविभक्तिः denotes whence there is a starting, withdrawal, separation, distance. Consequence and the like, it being applied to various categories of thought.

VI. **The Genitive** or sixth case षष्ठीविभक्तिः It chiefly serves to express relation existing between substantives and according to the logical varieties of this relations we may distinguish between the "possessive genitive, the partitive, the subjective, the objective, etc.," besides the sixth case is wanted with some adjectives (as those likeness, knowing and the contrary) and some verbs (as those of remembering). Sanskrit also has three more kinds of genitive, each of them displaying a particular character (1) the genitive of the time, after which (2) the absolute genitive. (3) Genitive, which is concurrent with the dative of interest.

VII. **The locative** or the seventh case सप्तमीविभक्तिः signifies the 'where' and therefore it generally is to be rendered by such prepositions as "in, at, to, on" As its employment is not restricted to real space, but of course also extends to other spheres of thought. There are various classes of locatives like "time, circumstance, of motive the absolute locative" on the other hand the locative is not limited to the spot, where something is or happens, but it also signifies the "aim reached".

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1.2.0. Vedic Variants

Firstly in this chapter the Vedic variants deals with the inflection of nouns, pronouns, and adjectives, and aims to include all variations in the inflected forms of such words in the repeated mantras of the Veda as far as the instrumental case is pertained and involved at all levels of the Vedic literature. The material falls in to the discussions, which we call formal variants and syntactic and stylistic variants. Under formal variant we include all variations between what are intended as equivalent forms for all instrumental case on par with number and gender. Thus:

1.2.1. Instrumental Plural in ऐस् - एभिस्

6. The variants are not very numerous not particularly interesting. In most of them ऐस् is substituted for an original एभिस्. Thus most clearly in the following group, where ऐस् is unmatrical.

(a) संवाजेभिः (MS वाजैः)

(b) पुरुश्चन्द्रैरभिद्युभिः (RV, AV)

(c) सोमोरुद्रैरभिरक्षतुत्मना (TS रुद्रेभिः) (TS. MS. KS. AS. SS)

It is strange that only TS has the metrically correct form (against three different schools). It is possible; after all, that the others have the original reading (metrically) and that TS has corrected the meter secondarily.

7. In another little group AV seems secondary in substituting ऐस् for एभिस्, though it preserved the meter by patch words or other changes.

a) अनागिरोभिरागहि यज्ञियेभिः। (RV, TV, MS)

अनागिरोभिर्यज्ञिरागहीह। (AV)

b) प्रेहि प्रेहि पथिभिः पूर्व्येभिः (AV पूर्याणैः) (RV, AV, MS, AS, AG)

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c) वीर्येभिर्वीरतना शविष्ठहा। (MS वीरेभिः, AV यौवीर्यैः (AV, VS, MS, SB, SB, TB, AS, SS)

8. In other cases, on the contrary, it seems a fair guess that the older version is that with ऐस् archaizing एभिस् being secondary, though meter is not necessarily decisive.

a) जम्भ्यैस्तस्करानुत। (KS जम्भ्येभिः) (VS. TS. KS.)

In KS the suffixial य् is metrically inferior, being consonantal in pronunciation. Perhaps KS archaizes secondarily

b) सजोषा दैवैरवरैः परैश्च (VS. SB. सजूर्देवेभिः) (VS. TS. MS. KS. SB.)

c) तेभिष्ट्वं पुत्रं जनय (SG. तैस्त्वं पुत्रं Ap. MB. पुत्रान्) विन्दस्त। AV. AP. Mb. तैस्त्वं गर्भिणी भव। (HG)

Note that SG is forced to read त्वम् as a mono syllable.

d) सत्यं पूर्वै (KS पूर्वेभिः) रिषिभिः सम्विदानः। (KS भिश्चाकलृपानः) APs भिश्चाकुपानः। (MS. KS. Aps) Here KS spoils the meter.

9. In the following neither metrical nor other considerations clearly decide the original form.

a) मित्रावरुणौ धिष्ण्यैः (KS येभिः अग्निभिः) (MS.KS) अङ्गिरसोधिष्ण्यैरग्निभिः (TA)

b) मृदं बस्वैः (TS वस्वेभिः) (VS. TS. MS. KSA.)

The majority are more apt to be original.

c) मण्डूकाञ्जम्भ्येभिः (KSA जम्भैः) (TS. KSA. TB. APS.)

1.2.2. Instrumental singular of आ stems in आ and अया

10. Only one or two dubious cases.

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a) अया एवा पवस्वैना वसूनि (RV. SV. PB)

b) उत न एनापवयापवस्व (RV.SV)

The accent of पवया is on the ultimate, which gives pause. The doubt arises that we have either mistaken accentuation cause by that of अया in the proceeding or adverbial shift of accent.

c) स्वावेशया (VS.SB. वेशा) तन्वा समिवसस्व (VS.MS.KS.SB)

In this स्वावेशा as instrumental, as the parallel suggests. But below it has suggested taking it as nominative one.

1.3.1. Alternative case endings within the same declensions

11. We come now to forms which can hardly be said to be due to any known "foreign influence", at least within historic times. That is variant forms both of which may be called proper to one declension; so far as the usage of our text goes. The similar इ and ई forms.

Instrumental singular उणा and वा. One variation of मधु।

a) क्रतुं रिहन्ति मधुनाभ्यञ्जते । (SV. मध्वाभ्यञ्जते) (RS. AV. SV.)

12. Instrumental singular ई, या. We come now to variants which show different case endings within one and the same declensional type, that is, cases in which no "Foreign influence from a different इ or ई declension is to be assumed." And first interchange between the old instrumental ending ई and the later या. The first concerns a देवी noun the rest short इ stems.

a) अश्विभ्यां दुग्धं भिष्यजासरस्वत्या (MS वती) (VS.MS.KS.TB)

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b) अचित्तीयत् (AV. अचित्या चेत्) तव धर्मा युयोपिमा। (RV. AV. TS. MS. KS.)

c) यः समिध्याय आहुती (KS. त्या) (RV. KS. AS. AG.)

d) द्वाभ्यामिष्टये विंशत्या (VS. SB. SS.शती) च। (VS. VS. MS. SB. TA. AS. SS.)

13. Instrumental singular इ, या

इ Normally appears, namely at or near the end of a पाद। we find variants only of स्वस्ति with त्या। the former is original in the first and probably in the second. In the later, however, it is adverbial and need not be felt as instrumental.

a) संसूरिभिर्मघवन् (RV. MS. KS. हरिवः) संस्वस्त्या। (RV. स्वस्ति) (RV. AV. VS. TS. MS. KS. SB. TB.)

14. Instrumental singular इणा from feminine nouns, and या from masculine nouns. Here we find two cases in which nouns are regularly feminine have the masculine ending इणा and conversely two nouns usually masculine have the feminine ending या. To be sure या was originally restricted to the feminine. किकिदीव्या variant as older than the RV. विना. It seems most unlikely. It is rather a late and secondary confusion, either of form or of gender.

a) प्रेतिना धर्मणा (MS. प्रेत्या धर्मणे) धर्मं जिन्व। (VS. MS. SB.)

b) वृक्षमिवाशान्या (HG. निना) जहि (AV. HG.)

c) चाषेण किकिदीविना (MS. दीव्या) (RV. VS. MS. KS.)

d) मणिना (KS. मण्या) रूपाणि (TS. KS. KSA.)

15. The stem पति shows, पतिना, पतेः, पत्या, पत्युः the latter

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two under the influence of nouns of relationship.

a) उप प्रेत मरुतः सुदानव (KS स्वतवस) एनां विश्वपतिनाभ्यमुम्राजानम्। (TS. KS.)

b) प्रेत मरुतः स्वतवस एना विश्वपत्या मुम्राजानमभि। (MS. MS))

c) अग्ने गृहपते सुग्रह पतिरहं त्वया गृहपतिना (VSK. पत्या) भूयासम्। (VS. VSK. TS. MS. KS. SB. SS. ApS. KavS)

1.4.0. Instrumental and other Cases

16. An important general class of variations between instrumental and other cases concerns the associate instrumental, which may theoretically vary with any other case in this way, that in one form two parallel nouns are put in the same case (any case whatever), while in the other form one of them is replaced by an associative instrumental that is A. and B. is the equivalent of 'A' along with 'B'. Such variations generally occur with vocative, nominative, and Accusative cases.

1.4.1. Instrumental and vocative

17. The variations between vocative and instrumental are as we should expect, few and scattering. Moreover there are some conditions in which rather unexpectedly, these two cases may be interchanged with substantially no different of meaning. Thus first an associative instrumental may be used with a vocative of direct address of a person also addressed, while in another form a second vocative may function. The associative instrumental varies in this same way with other cases also. The examples are:

मो शूण इन्द्रात्र पृत्सु देवैः (RV; VS; TS; MS; KS; SB) In the original" on Indra along with the gods; in KS;" O Indra (and) Ye gods" the next Para begins with अस्तु and MS TS. Read

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देवास्तु which however can be resolved as देवाः अस्तु which imply the reading of KS. The Reading देव would of course be vocative singular as epithet of Indra. This would be a case of transfer of Epithet देवीर्देवीरभिमानिवर्तध्वम् (MS.APS.)

In MS. "An Amredita compound".

"YE several Goddenesses"

In APS Ye goddess along with the gods.

आयाहि शूर हरिभ्याम् (SV;KB;SS हरिह as हरि इह) (AV.SV. KB. AS; SS;) Here हरी would seem to be vocative.

O here (Indra) (and) Ye two bay steeds.

18. In another way the vocative and Instrumental cases may be nearly equivalent in ultimate meaning in the following, which psychologically go with interchanges between direct address and indirect form the personage which in the other form is directly addressed to put in the instrumentel instead of Nominative.

जगत्यैनं (AS. त्येनं) विक्ष्वावेश्यामः। (MS. KS. मि; AS नि) (TS.MS. KS.AS.). The AS reading may be only a phonetic variant. But it could be interpreted as meaning. "O Jagati (instead of by the Jagati") "may I settle him in the tribes" that is the potency which is the original is to be the instrumental for bringing about the desired result is directly addressed for this purpose in AS.

आत्मास्यात्मन्नात्मानं (GB. आत्मनात्मानम्) मे मा हिंसीः। GB.

"Thou art atman. Injure not my atman. If textually sound, this would be substantially the reverse of the preceding change (assuming that here the vocative case in original.)

19. The following might be called a case of "transfer of epithet", But for the fact that the two forms are used in quite different contexts. So that it is rather what we have

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called "phrase inflection".

देवी देवेभिर्याजते (and त) यजत्रैः। (RV देवी देवेषु यजता यजत्र RV. AV.MS.)

The later is certainly secondary यजत्र is made to agree with a preceding अग्रे where as in the original the word agree with देवेभिर्। The contexts are different.

20. In one stray case a vocative varies with an adverbal instrumental.

सानस्समन्तमनुपरीहि भद्रया (Ap. MB.) सामा (MG. न) समन्तमभिपर्येहि भद्रे। MS. SMB. भद्रे Refers to the sacred bett. मेरवलाः "do thou encircle me (MS) completely, o fair one" Instead of "o fair one" Ap MB. Says "fairly" using the old RV adverb. Or this may be original reading and भद्रे a sort of phonetic (Prakritic) reduction.

21. The next is one of those cases which by certain stretching of language may be called "transfer of epithet." A vocative epithet of the subject is replaced by an instrumental of different appurtenance.

उतूलपरिमीधोऽसि PG:

ऊलेन परिमीधोऽसि HG:

उलेन परिषीतोऽसि Ap. MB

Original is apparently PG; उतूल (run away) servant. The word उल or ऊल seems to mean some kind of wild animals.

1.4.2 Nominative and instrumental

1.4.3 Instrumental case of means or agent and subject nominative case

22. The instrumental case in one aspect expresses the means are instruments or the agent, by which an action

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performed. Naturally, therefore, it sometimes varies with the nominative case as expressing the performer of the action. In its simplest form the change merely accompanies a shift between an active or transitive verb and a passive or intransitive one as in

a) य ईं बहन्ताऽशुभिः (RV)

यदी वहन्त्याशवः (SV)

Who so travel by horses; when the horses carry (him)

b) मन्युरकार्षीन्मन्युः करोति (TAA)

मन्युना कृतं मन्युः करोति (BDh)

23. It is not even necessary that the verb form should vary, Once, at last, the same verb is taken as either passive or middle deponent.

a) न कर्मणा लिप्यते पापकेन। (SB. TB. BrhU. BDh)

न कर्म लिप्यते नरे । (VS, Isa. U:)

He is not stained by evil action.
Action does not stick to (stain) a man.

24. A little different is psychology the next group all occurring in the same passage in which the instrument case means varies with what would be with the active voice, an accusative of direct object, but becomes nominative as subject of a passive verb.

a) अन्तर्दधे पर्वतैः । (HG; Ap. MB)

अनर्हिता गिरयः। (SG)

Interpose with mountains.
Mountains are interposed
In the same context

b) अन्तर्मह्या पृथिव्या। (HG; Ap. MB)

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अन्तर्दध ऋतुभिः।;

अहो रात्रैश्च सन्धिभिः (HG. तैः सुसन्धिभिः।)

अर्धमासैश्च – मासैश्च । (HG; Ap. MB)

अन्तर्हिता पृथिवी गही मे। (HG; Ap. MB)

अन्तर्हिताम ऋतवः। (HG; Ap. MB)

अहो रात्रैश्च सन्धिजाः। (HG; Ap. MB)

मासाश्चार्ध मासाश्च। (HG; Ap. MB)

25. More often there is no such change in the verb, whether in form or meaning. The variation in case may be said to signalize a lack of clear distinction between the concepts of agent and of instrument. "Indra by his might has done so and so". In such religious literature as the Veda, where personification and apostrophe of inanimate things and qualities are so common, such a shift is particularly easy. It would indeed not be difficult anywhere. It suggests a characteristic. Trait of Homeric diction. But it is note worthy that the possessive adjective, or genitive, or equivalent, which appears in such Homeric phrases, is rarely found in variation. The first example is perhaps the only one. Instead of the subject nominative, the vocative of direct of address is also found varying with the instrumental case in the same way (18)

a) प्रते दिवो न स्तनयति शुष्मः (MS यन्त शुष्मैः) (RV. TS. MS.)
"Thy (Agni's) furies thunder like (the thunders)of heaven". They (mountains) have thundered to thee with furies like (those) of heaven.

b) अभिस्तोमैरनुषत। (RV. SV स्तोमा) (RV. SV.) (both in each) (AV. VS.)
"Songs of praise shouted to thee" they shouted to thee with songs of praise"

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c) त्वं त्वाभिः सुष्टुतिभिर्वाजयन्तः। (RV)
तं त्वा गिरः सुष्टुतयो वाजयन्ति। (SV)
Strengthening thee with these fair praises, songs of fair praise strengthen these.

d) शुक्रो बृहन् दक्षिणया (TB. बृहद् दक्षिणात्वा) पिपर्तु (AV. TB)
Let the bright one, the mighty, endow (me) with the sacrificial fee.
Let the bright one, the might (comm.; the सामन्), (and) the sacrificial fee endows thee.

1.4.4. Associative instrumental and (collateral) subject or predicate noun.

26. An associative instrumental is attached to a noun in any other case might the theoretically be replaced by a form attached to a subject or predicate nominative, varying with a nominative as collateral subject or predicate. For the same variation with other cases than the nominative. With the nominative this is particularly easy in constructions with words whose meaning suggests the instruments, expressions of mingling, union, equality, comparison, or the like. Such words occur in most of the following variations. Thus:

a) आदध्नः कलशैरगुः। (Ap. MB. शीः; MG शम्) (AV.AG. SG. PG. HG. Ap. MB. MG.)
Preceded by आवत्सो जगता सह। the Ap. MB. Substitution has phonetic aspects. They have come with pots of sour milk have come. The syllable ऐर् must conceal the true case ending of कलश.

b) यवा (MS.यवैः) न बर्हिर्भ्रुवि केसराणि (VS.MS.KS. TB). The haris on his eye brow are like barley and sacred straw (like sacred straw with barley).

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c) समा भवन्तूत्वतो (TS. वता) निपादाः (RV. TS. KS.)
The heights and depths shall be equal. And the depths shall be equal with the heights.

d) प्रचेतास्त्वारुद्रैः पश्चात् पातु। (VS. TS. KS. SB.)
रुद्रास्त्वा प्रचेतसः पश्चात् पान्तु (MS.)
प्रचेता वो रुद्रैः पश्चादुपदधताम् (TA.)

This and the two preceding all occur in the same passage, which also contains a fourth phrase (विश्वकर्मा त्वादित्यैः) in which all the texts have the instrumental. When a nominative is substituted for the instrumental (as twice in KS. And twice in MS.)it may be felt as a second subject so belonging in this group. Yet it is at least as likely to be felt as sole subject, modified by the word (इन्द्रघोष etc.) which in the other version is the substantive subject, but here many be felt as an adjective.

1.4.5. Instrumental of Karmadhaarayas and Nominative of Bahuvreehis

27. Occasionally we find the same compound stem used now as an instrument (A Karmadhaaraya) and again in the nominative as a Bahuvreehi in an adjective epithet of the subject. The instrumental seems generally to be felt as associative though this shades over into the instrumental of means. In general psychology this group is similar to the preceding one. Sometimes the instrumental occurs in separate uncompounded forms.

a) अश्वानां सधस्तुति (TB. तिः) (RV.TB.)
The verse reads

b) ये मे पञ्चाशतं ददुरश्व सध्द्युमदग्ने महिश्रवो बृहत्कृधिमघोनां नवदमृतनृणाम्।

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Who have given me 500 horses, of (these) patrons do thou, Agni, with joint praise (TB. Having joint praise) make great the game etc. .....

c) वियो ममे रजसी सुक्रतूयया (RV)

वि यो रजांस्यमिमीत सुक्रतुः (RV)

Here a different but related word (with abstract suffix) is used in the karmadhaaraya compound.

d) त्रिपादूर्ध्व उदैत्पुरुषः (RV. VS. TA.)

त्रिभिः पद्भिर्द्यामरोहत् (AV.)

Here two separate words are used instead of the Karmadhaaraya Compound.

1.4.6. Nominative & instrumental of part dedicated in offering

28. In the long list of dedicatory formulai used in presenting parts of the horse's body to various details in the Aswamedha, we find a numbers of times variation between instrumental of the part dedicated (and Accusative of the diety)on the one hand (with verb of"gratifying"understood) and on the other hand nominative of the art dedicated and genitive or dative of the diety (with copula"understood")

a) पूषणं वनिष्ठुना (VS. MS.) (पूषण् (we gratify) with the वन्)

पूष्णो वनिष्ठुः (TS.KSA) (the वन् is for पूषन्)- similarly.

b) अन्धाही (हे, हेः) न्स्यूल गुडया (स्यूर; गुडा) and others, same texts.

1.4.7. Transfer of epithet

29. As usual we find in a number of cases that the shift between nominative and instrumental is due to the transfer of epithet from one person or thing to another. In most cases there is a variation in number or gender as well as case. We quote just those in which case alone varies:

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a) स्वावेशया (VS. SB. वेशा) तन्वा संविशास्वा (VS. MS. KS. SB.). In VS, SB the adjective, if as we believe it is nominative agrees with the subject (इष्टका) in MS. KS with तन्वा

b) प्रतर्यावाणोऽध्वरम्। (RV.VS.TB.)
प्रातर्याविभिरध्वरे (SV.)
Preceded by
श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्रे सयावभिः, आशीदन्तु (SV. शीदतु) बर्हिषि मित्रो (TB. Adds वरुणो) अर्यमा।

In the original प्रातर् agrees with the subject in SV. It becomes an associative instrumental attached to the subject, doubtless, influenced by the instrumental in the preceding.

1.4.8. Variation in number or gender or both as well as case

30. In the rest there is variation in number or gender or both, as well as case.

a) ध्नन्तो (MS. ApS. ध्नन्ता) वृत्राण्यप्रति। (AV.MS.KS.TS.)

Nominative goes with subject व्ययम् instrumental with associative इन्द्रेण। इन्द्रेण सयुजो (AV. जा) वयम् (AV. TS.) we allied with Indra

b) अभिरव्या भाषा शुशुक्वनिः (RV.)

c) दृशे (MS. दृशा) च भासा बृहता सुशूक्वणिः (KS. वभिः, MS सुशिक्मना।) (VS.TS.MS.KS.SB) in MS. सु is made an epithet of भासा। Also the epithet no longer agrees with the subject (Agni.) it is perhaps made co ordinate with भासा or possibly it is meant to agree

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with सुशस्तिभिः in the following Paada (but in that case the form would be irregular since the latter word is feminine).

d) संजग्मानो अबिभ्यूष (RV.AV.SV.N)

e) संजग्माना अबिभ्यषिः (MS. अविहृतः) (AV. MS.)

The instrumental goes with a preceding इन्द्रेण the nominative with the गावः who are addressed. But the contexts are quite different, and the Padas in their original forms probably unrelated. We take it that AV. has a contamination of the MS. Paada with that of RV etc...

31. The following cases are also classified as 'transferd of epithet' they show in form a true epithet, in the other sometimes a form of the same, sometimes a different word. Not properly an epithet of anything but independently construed.

a) अपद्रुहा (AV द्रुहुस्) तन्वं गूहमाना (RV.AV)

The instrumental of manner virtually an adverb. Of RV. Becomes in AV. An epithet of the subject, a she demon.

b) प्रियः कवीनां मती (SV.मतिः) (RV. SV.)

In RV. मती IS instrumental by the hymn of the seers. InSV. It is anomalously made into an epithet of Indu.

1.4.9. Nominative of independent sentence & instrumental case

32. Twice a dependent instrumental of one form of the variant is paralleled in the other form by an independent sentence, with nominative, which is however resumed by a pronominal instrumental in the same construction as the nominal instrumental of the variant form.

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a) एतत् ते रुद्रवसं तेन (VSK. एतेन रुद्रावसेन) परो मूजवतोऽतीहि। (VS.VSK.SB.)

This is thy lord. O Rudra, with it depart .... with this lord, O Rudra depart ....

1.5.0. Accusative and Instrumental

1.5.1. Associative instrumental & complementary Accusative

33. Among variations of the Accusative and instrumental we find cup of cases in which an associative instrumental varies with an accusative which is a parallel with and complementary to another accusative. Such variations occur also between the instrumental and other cases. The meaning is virtually the same. Thus:

a) अस्थि मज्जानम्मासरैः (MS. रम्) (VS. MS. KS. TB.) कारोतरेण दधतो गवां त्वचि। Putting upon the cattle's hide his (soma's)bone and marrow, with (the drink) मासर and the straining cloth". In MS There is no real difference of meaning, though मासर is there made an additional direct object, parallel with अस्थि, मजाजनम्।

b) स्वाहा वनस्पतिम्प्रियं पायो न भेषजम् (MS. जैः)

स्वाहा सोममिन्द्रियम् (यैः MS.)

स्वाहाग्निं न भेषजम् (MS. जैः)

All the above three examples are from VS.MS.TB. The words होता; यक्षद् are understood with all above examples. it seems the instrumental cases of MS. Must be understood as associate. Without the comparison of the two forms of the variation, we might be tempted to interpret them differently, as instrumental cases of means

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of cause ('with' or 'by reason of').

c) मासरेण परिश्रुता (TB. परिष्कृता) KS परिश्रुतम्)
(VS. MS. KS. TB.)
Preceded by
गोभिर्न सोममश्विना
And followed by
समाधातां सरस्वत्या, स्वाधेन्द्रेसुतम्मधु।

परिसुत् Is the name of a kind of liquor, and is one of a series of gifts made by the Asvins to indra. Some (सोमम्, सुतम्, मधु) are made direct objects in all, others associative instrumental. परिसुत् Is treated in both ways in different texts. In TB परिष्कृता Must be meant as nominative, deal with अश्विना। This is a reminiscence of मासरेण परिष्कृताः (VS. TB.) But in MS. परिश्रुता which shortly proceeds in the text.

34. Peculiar are following two cases. It seems doubtful whether the accusative in them is of quite the same character as in the preceding.

a) सम्मा सृजाम्यद्भिरोषधिभिः (सुजम्यद्भिरप TS.)
(VS. TS. MS. KS.)

If TS. Means "I unite myself the waters with plants", as it seems to on its face, it is rather bathetic. Both here and in the following, seem to understand अपः as a secondary accusative, as if of goal."I united (unite?) myself with waters and plants", which is the meaning of VS, MS, KS it literally "I unite myself unto waters with plants" may be the sentence which is a doubtful sense.

संत्वा नह्याम्यद्भिरोषधिभिः (TS. अप) TS. MS. MG.

35. Sometimes, especially where a verb of joining occurs

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in the phrase, there is an interchange of accusative with Instrumental and of instrumental with accusative, the two case forms changing places.

a) त्वष्टा रूपेण समनक्तु यज्ञम् (AS.)

त्वष्टा रूपाणि समनक्तु यज्ञैः (SB. TB. SS. KS.)

"Let त्वष्टः unite the sacrifice with form" or "forms with sacrifices".

36. In at least two such cases a locative appears to be involved in the first is, rather than the instrumental, varies with the one accusative after a verb of joining, which the other variation has instrumental plus accusative.

a) अङ्गान्यात्मन् (MS. अङ्गैरात्मानम्)

भिषजा तदश्विना (VS. MS. KS. TB.)

"The physician Asvins joined his limbs upon his body (self)"or ...."his body with his limbs". MS is evidently influenced by the following paada:

आत्मानमङ्गैः समधात्सरस्वती (in all)

37. in the other, where there is no verb of joining. The locative nevertheless is bracketed with the accusative in one form, which in the other we have accusative plus instrumental. Thus:

a) समुद्रे यस्य रसामिदाहुः (AV)

यस्य समुद्रम् (ms. Ks. समुद्रं यस्य)

रसया सहाहुः। (rv. Ppp. VS. TS. MS. KS.)

"Whose, they say, is the ocean, together with the (stream) Rasa" AV as it stands would mean ......" the Rasa in the ocean" which may be defended. But note that the meter needs an extra syllable, which the instrumental समुद्रेण would furnish. If we dared to emend AV Thus, we should

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have a double interchange exactly like that of (35)

1.5.2 Other Accusatives and instrumental substantially equivalent

38. The associate instrumental as have seen, may in theory vary with any other case as a correlative to another, form in that case we now come to other variations, in which, in one way or another, an accusative and an instrumental may be nearly or quite equivalent in meaning. We here approach a sphere in which the uses of these two cases converge more specifically; to be sure, among the variations last quoted, especially those containing expressions of joining two entitles, we already entered a more restricted region where we should scarcely expect to find, normally, other cases than these two (although curiously we found the locative also cropping up).

39. we now take up, first, some cases in which what is sometimes called a "cognate" or "inner" accusative varies with an instrumental of means or manner, both meaning much the same thing. The type is exemplified by such expressions as "sing songs" or "sings with songs", "walk a path" or walk on (in Sanskrit 'by') a path". Thus:

a) घृतेनार्कमभ्यर्चन्ति वत्सम्। (AV.)

तमर्कैरभ्यर्चन्ति वत्सम्। (TB.)

They sing with ghee a song unto the young", "they sing with songs unto the young".

b) येन त्वाबध्नात् (KS मा; TS. ApMB. यमबध्नीत, MS. MG. यज्जग्रन्थ) सविता सुशेवः (AV. वाह् TS. Ap MB सुकेतः; MS. MG. सत्यधर्मा) (RV. AV. TS. MS. KS. Ap MB (his) MG.) "(the bond) with which we bound thee"....... Or" which he ....." Note that the "inner" accusative is not used with the accusative of the person.

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40. Quite close to the preceding are cases of a sort of "resultative", accusative, varying with an instrumental, of the offering made, after forms of words हु and यज् ।

a) सुच्राज्यानि जुह्वतः (AV.)

स्रुचाज्येन जुह्वतः (TB.)

"Offering (with) ghee with a spoon"

Preceded by

मेदस्वता यजमानाः

The instrumental मेदस्वता

(Which because of gender cannot agree with स्रुचा and seems to need noun) may have caused the change to आज्येन which we believe as clearly secondary.

41. With a verb of motion an accusative of goal is very natural construction. If however there is contained in the verb also the motion of joining, that is if it means something like "go to join" an instrumental is equally admissible.

a) मर्यैव युवतिभिः समर्षति (AV. इव योषाः समर्षसे) (RV. AV. SV.)

"He rushes as a male to join the maidens" RV. The AV. Reads यषा instrumental and the construction with the यशाः "fame", which seems to us unjust. The accusative of goal Is surely quite natural. Indeed with this verb the instrumental strikes us as more recherché, though comprehensible. (Suggested by the associative idea in सम्)

b) अचायमेति शवसा घृतेन। (AV. घृता चित्)

(AV. Ppp. VS. MS. TS.)

अचायं यन्ति शवसा घृताचीः (KS.)

In the sequel, as we have shown both AV. And KS. seems to be secondary. In AV. घृता चित् As secondary KS.

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घृताची: I We now think however, that घृता चित् may well be the original reading," here comes (Agni) with might unto the Ghees (offerings)". It is perhaps easiest on this basis to explain both घृताची: (agreeing with स्रुचो which is made the subject in KS; the" ghee filled ladies") and घृतेन....., which would be at least partly due to form assimilation to the case of शवसा. It would be wonder to understand the change from either of these to घृताचित्, a lectio difficilior.

42. To these may be appended the following, in which the verb is not one of motion but one of speech. We may however remember that such verbs of motion, taking on accusative of the goal of speech. in this variation that case varies with an accusative instrumental, if the reading is acceptable.

a) ग्रावा वदेद् (KS. ग्रावावादीद्) अभि सोमस्यान्शुम्। (ApS. शूना) (KS. ApS.)

Followed by इन्दियम् (KS. एन्द्रम्) शिक्षेमेन्दुना सुतेन।

KS reading for "may the pressing stone cry out in greeting to the shoot of सोम, may we present the Indra with the pressed drink. But it seems that the instrumental can stand" may the pressing stone cry out along with the shoot of soma".

43. Other instances in which the associative idea of joining is hardly felt in the instrumental which nevertheless interchanges with an accusative:

a) ये अप्रथेतां (AV. ArS. याम्) अभितेभिरोजोभि: (AV अमिता योजनानि; ArS. अमितमभियोजनं) (AV. ArS. TS. MS. KS.)

"who have spread out unto unmeasured leagues", "who have spread out with unmeasured strengths".

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The change in the noun is connected with the change of case.

b) अहं (AB.AS इदम्) तद् (MS. तम्) अस्य मनसा शिवेन। (MS. घृतेन) (VS. MS. (bis) KS. AB. SB. TB. AS. ApS.)
तेनाहमद्य मनसा सुतस्य (KS.)

The contexts are the same. Both are followed by समं राजानमिह भक्षयामि। the pronouns तद् (तम्, तेन) refer back to the preceding" (what is left over of the juicy draft, of which Indra drank mightily). That (with that) of him with auspicious mind I here partake king soma". KS. तेन Seems to be a rationalizing reading, avoiding harshness of तद् followed by सोमम् both really referring to the same thing. For a similar pronoun MS. Changes to तद् to तम् agree with सोमम्

1.5.3. Accusative of Bahuvreehi Instrumental of Karmdhaarayas (or separate instrumental)

44. The nature of the instrumental is such that in a Karmadhaaraya may express the same idea which may be elsewhere expressed by a bahuvreehi compound agreeing with a noun, which might in theory be in any case at all. We found above (27) such variations between instrumental and nominative forms. Here we need one of instrumental Karmadhaaraya. We have the compound broken up into its parts; an adjective (accusative) with dependent instrumental.

a) राकामहं सुहवां (AV. वा) सुष्टुतीहुवे।
(RV. AV. TS. MS. KS. SMB. Ap MB.)
On AV and Ppp read वाम् I and वा can stand, it has been attracted to the case of सुष्टुति।" I call upon Raakaa of good call (with good call), with fair praise".

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b) अधृष्टं धृष्णवोजसम् । (SV. धृष्णुम् ओजसा)

RV. AV. SV. Epithet of Indra "endowed with resistless might" or "resistless with might", the meaning is particularly identical.

1.5.4. Adverbial Accusatives and instrumentals

45. The adverbial accusative, called "accusative of specification" is precisely equivalent to the instrumental of the same meaning, and varies with it sometimes without difference of meaning.

a) जुहूरुपभृद्ध्रुवासि घृताची नाम्ना। (TS.) intending जहूरसि घृताची नाम्ना उपभृदसि...etc.)

घृताच्यस्युपभृन्नामा (VSK. नाम) (VS. VSK. SB.)

(Also with ध्रुव and जुहीर् for उपभृद्)

जुहूरसि घृताची नाम्ना (TB.)

ध्यौरसि जन्मना जुहूर्नामा...... (MS.)

(Also with पृथिव्य.....ध्रुवा.....and अन्तरिक्षम्....उपभृन्.....)

b) प्रहंसास्तृपलम् (SV. ला) मन्युम् (SV.वग्रुम्) अच (RV.SV.)

The RV तृपलम् is apparently an adverb, joyfully in SV if the P.P is correct it must also be considered an (instrumental) adverb. (but तृपलाः "joyful"n.pl. adjective may be intended by the s.p.)

46. In other cases only one of the varying case forms is adverbial. Which the other has various non adverbial constructions.

a) यद् वो शुद्धाः (VSK. धः) परा जघ्नुर् (VSK. जघ्नानैतद्) इदं वस्तुच्छुन्धानि (vs. vsk.sb.)

यदशुद्धः परा जघान तद्वेतेन शुन्धन्ताम्। (KS). In the latter एतेन is hardly adverbial "by this (procedure)". In VS. etc ...... it

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seems to be represented by इदम् which is apparently an out and out adverb. "whatever of yours the impure has defiled, that here do I now (इदम्) purify", "whatever the impure has defiled, as to that for you through this let them purify themselves (or, let them purify that for you through this)". In MS यद् वो शुद्ध आलेभे तङ्सुन्धध्वन् there is no such pronoun.

1.5.5. Case Attraction

47. We come to cases in which there is a more pronounced reinterpretation of the variant passage, and first to instances in which the change seems to be due to more or less external attraction to the case form of an adjoining word (a motive which, as we have seen, is frequently perceptible in the variations listed above).

a) व्यचिष्टमन्नै (TS.MS.KS अन्नम्) रभसं दृशानम् (TS.KS. विदानम्) (RV. VS. TS. MS. KS. SB.)

In the original अन्नैः is instrumental of means with either व्यचिष्टम् or रभसम्, which refer to Agni, "broadly extended by food impetuous, beautify" in TS. MS. KS. It seems to be mechanically assimilated to the case of these objectives, becoming thus a complementary object along with Agni of paada (a). In the example अन्नम् has to take as object of विदानम्। but the position seems to be against this and certainly in MS. No such construction is possible.

1.6.0. INSTRUMENTAL CASES & OTHER OBLIQUE CASES

1.6.1.0. Instrumental and dative

1.6.1.1. as Equivalents, with names of desirable qualities

48. With nouns meaning something in the nature of boon or desirable object or quality, a final dative often varies with an instrumental.

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a) सम्तं सिश्चतु राधसे। (RV.)

Wait," may he pour it (अन्शु or like) together unto bounty", becomes in K. APS. (in a different context, yet closely modeled on the same original).

सन्तत् सिश्चतु राधसा।

"May he pour it together with bounty (bounteously). The practical meaning of the two versions same, and both type of expression are very common. Correspondingly common are variations showing both in different passages. They constitute the one large block among the variation between these two cases. the noun in question mean regularly something like "strength, support and sustenance, food bounty" the instrumental seems at times to be felt clearly as one of means sometimes as one of accompaniment, but often it shows rather vague and undifferentiated adverbial function.

49. In some instances, which deserve separate rubrication, the presence of a dative of purpose in the vicinity seems to be responsible for the attention of an original instrumental in to a dative

a) क्रत्वावरिष्टं वराऽमुरिमुत। (RV. AV.)

क्रत्वे वरेस्थेमन्यामुरिमुत (SV.)

Preceded in all by जजनुश्चराजसे।

In RV क्रत्वा Seems best taken with वरिष्टम्। The most extended in power (wisdom, magic power)." Yet it might even there be felt as going with the preceding verb (created {Indra} up to rule by{magic}power the most extended ....) certainly the dative of SV. Must be taken with the preceding and evidently it is assimilated to" राजसे। created (Indra) unto magic power".

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50. In the next we have not noted any special influence determining the alteration in case.

a) तेन ते वपामि ब्रह्मण (MG. म्यायूषे, ApMB. म्यासावाद्युषा वर्चसा) (VSK. SMB. PG. ApMB. MG.)
तेन तायुषा वपामि (AG)
तेनास्यायुषे वप ApMB.

In the texts which have आयुषे or आयुषा the dative is one of a series of dative, the instrumental one of a pair instrumentals.

b) अपामुत प्रशास्तिषु (RV. प्रशास्तये; AV. VSK. प्रशास्तिभिः) (RV. AV.VS.VSK. TS. MS. KS. SB) followed by अश्वा (देवा) भवत (भवय) वाजिनः। unto (by in) praising of the waters, o horses (gods), are be ye strong". Here the locative is also brought in, with essential difference.

51. Both the dative and the instrumental have a tendency in the ritualistic language of the Veda, to become formulaic and rig morale in such instances. Even some of the above variations approach such a classification, which becomes more definitely applicable in the following here little really intelligible sense can be got out of either form.

a) प्रेतिना धर्मणा (MS. प्रेत्या धर्मणे) धर्मं जिन्व (VS. MS.)

This is one of a long series of formula used with the laying of the Sthomabhaaga bricks. "With advance by righteousness (for righteousness) quicken thou righteousness" VS and SB vary between dative and instrumental in different formulae of the series. MS. Has the dative consistently throughout to the same group belong सन्धिनान्तरिक्षेणान्तरिक्षम्। (MS. सन्धिनान्तरिक्षा यान्तारिभम्।) जिन्व। (VS.MS.) विष्टम्भेन वृष्ट्या (MS. वृष्ट्यै) वृष्टिं जिन्व (VS.MS.) अन्वित्या दिवा (MS. दिवे) दिवं जिन्व। (VS.MS.SB) प्रवयाह्ना (MS प्रवायाह्ने) हर्जिन्व

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(VS.MS.) प्रतिधिना पृथिव्या (MS. व्यै) पृथिवीं जिन्व (VS.MS.) अन्वितिरसि दिवे त्वा दिवं जिन्व (TS. KS. GB. TB.)

Other formulae in these texts corresponding to those of VS and MS, They seem to confirm to the originality of the datives of MS.

1.6.1.2 with expressions of uniting.

52. A special case of this interchange which seems to deserve separate mention, though it is not essentially different from the variations quoted above, concerns passages containing expressions of union, where the final dative varies with the associative instrumental.

a) संवेशनस् (RV. Av. ने) तनुवै (AV. तन्वा; SV.KS. MS. तन्वे; RV. तन्वश्) चारुरेधि (RV. AV. SV. KS. TB. TA. ApS. MS.)

"Be happy in union (or, as a unite) with (of, to) the body". Of course the RV With an objective genitive is the original. But it is interesting that either an instrumental (AV) or a dative (most texts) may be substituted for this rather unusual form. There seems no objection to taking संवेशन as nominative agents in the examples on T.B. and TA. (संयोजयिता) This would not alter the constructions).

1.6.1.3 Other syntactic shifts

53. More real difference of meaning appears in the remaining variation. But sometimes the difference is still so slight that the variation could almost be classified with the preceding instances.

a) अपो महि व्ययति चक्षसे तमः (RV.)

अपो मही वृणुते चक्षुषा नमः (SV.)

"She (ushas) folds away (removes) the great darkness unto seeing". "She the mighty one,

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discloses(removes) the darkness with sight".

54. A somewhat different understanding of the verb seems to responsible for the shift of cases in the following.

a) हस्ताय (SV. हस्तेन) वज्रः प्रतिध्यायि दर्शितः । (RV. AV. SV.)

"The splendid Vajra was placed in (grasped by) the hand (of Indra.)".

55. Others evidently intend to express really different ideas in the two forms. Other variations in the phraseology often accompany the change in case.

a) यः संग्रामान् (TS. MS. मम्) नयति (KS. जयति) संयुधेवशी (TS. MS. संवशी युधे; KS संवशी युधा) (AV. TS. MS. KS.)

"Who brings together the hosts for fighting. (Conquers the hosts by fighting)" the change in verb condition the change of noun case.

b) पतिं सुराया (TB. यै; VS. सुरया) भेषजम् (VS.MS. TB.)

सुरया may be taken as associative instrumental. A dative or genitive seems to be required.

1.6.1.4 Case attraction

56. In a couple of cases external case attraction seems responsible for the change.

a) युनज्मि वायुमन्तरिक्षेण ते (MS. तेन) सह। (TS. ApS. MS.)

युक्तो वातोऽन्तरिक्षेण ते सह (PB.)

"I join wind (wind is joined) for thee with the atmosphere (wind with this atmosphere)". Formal assimilation of ते to तेन, influenced by अन्तरिक्षेण

b) दृशा च भासा बृहता सुशिक्मना। (MS.)

दृशे च भासा बृहता सुशुक्वनिः (KS. क्भिः)

(VS. TS. KS. SB.)

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दृशे is infinitival with सुशुक्, and दृशा seems due to formal assimilation. Apparently with great appearance (and) brilliance.

1.6.1.5. Corruptions.

57. A fue cases seem more or less certainly corrupt.

a) अश्वय भूमहरिवः परादै (MS दैः)
(RV. AV. TS. MS.)
On MS.(by betrayal) it is probably corrupt or else a mere phonetic variation.

b) दीक्षयेदं (KS. दीक्षाय्) हविरागच्छतम्नः।
(KS. TB.AS.)
There is no stem दीक्ष and it seems that KS must be an error.

1.6.1.6. Phrase inflection

58. Phrase inflection occurs.

a) ऋतुभिष्ट्वार्तवैः (AV.HG.)
ऋतुभ्यस्त्वार्तवेभ्यः (AV.)
In two different stanzas, AV. 3.10.10 and 5.28.13; one (it is not certain which) is repeated AV. 19.37.4.

b) अस्मे क्षेत्राय वर्चसे बलाय (RV.)
सह क्षेत्रेण वर्चसा बलेन (AV.)
In different contexts.

c) सहस्राक्षाय मीदुषे (NilarU. वाजिने)
(VS. VSk. TS. MS. KS. NilarU.)
सहस्राक्षेण वाजिना (AV.)

The same stanza as in VS etc. occurs in Nilaru, but has apparently been influenced (as to वाजिने) by वाजिना of the quite different AV. Stanza.

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1.6.1.7. Transfer of epithet

59.The only cases of transfer of epithet noted between dative and instrumental seem to be instances in which the variant word is a true epithet only in one of the versions, in the other having independent construction.

a) वीत्यर्षचनिष्ठ्या (SV. पनिष्टये) (RV.SV.)

"Go with sustenance most desirable" RV the SV is usually understood to mean" go with sustenance unto praise". The epithet being changed to an independent noun. If we dared to take पनिष्टये as an adjective, it might go with the folk (जनाय) of the preceding. प्रप्रक्षयाय पन्यसे, जनाय जुष्टो अद्रुहे (SV. दृहः) This would be genuine" transfer of epithet..

1.6.2. Instrumental & ablative

1.6.2.1. Instrumental of means and ablative of source

60. since the source of anything may be regarded, from a slightly different angle, as the means of which it is produced or brought about. It is natural to find the ablative of source and the instrumental of means interchanging. Such variants from the largest block of variations between these two cases of which it is to be noted, that our materials seem to indicate a very marked affinity. To judge by the fact that most of the variant passages show very slight differences in meaning between the two forms.

61. We find first a group containing a verbal form expressing source, and an ablative of source varying with an instrumental of means

a) सुरया (MS. KS. सुराया) मूत्राज्जनयन्ति (VS. MS. न्त) रेतः। (VS. MS. KS. TB.) "By (from) milk they created the bright immortal productive seed, by (from) सुरा from urine"

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here the original clearly had ablative. मूत्रज् (all texts), but instrumental पयसा (all but MS) while the form of the stem सुरा was either instrumental or ablative. In either case being assimilated in two of four texts to the following or preceding parallel form MS and KS are more apt to be original than VS.TB.

62. Similarly in other passages where no verbal expressions of origination is present

a) अन्यदाहुर् (IsaU. एवाहुर) अविद्यायः (VSK. ISaU. अविद्यया) (VS. VSK. ISaU.)

"Different, they say, is (the first) arising from (by means of) knowledge and ignorance". That the words are felt as ablative; but not genitive; is proved by the parallel paadas

अन्यदेवाहुः सम्भवात्, अन्यदाहुरसम्भवात्।

Which occur in the vicinity?

1.6.2.2. Instrumental of means and ablative of cause

63. The ablative of cause is only a slight development of the ablative of source, into which it shades over imperceptibility; and it varies quite as easily with the instrumental of means. The following variants seem to contain what may be best classified as casual ablatives.

a) परि सत्यस्य धर्मणा (PG. सख्यसय धर्मणः) (AS. PG.)

The PG. reading is regarded as a corrupt and we have the context makes it easy to assume a change from सत्यस्य to सख्यस्य, and the reverse change is not easy to understand yet परि is not very easy to construct in AS, while in PG. it goes very naturally with the ablative धर्मणः either in the sense of" (turning away)from the condition of

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friendship", or (perhaps better)" in accordance with the law of friendship (or of truth, if सत्यस्य be read)" in the latter interpretation the ablative of cause with परि would be equivalent to the instrumental case.

64. To this group would belongs three other variants, if their ablatives were to be accepted as textually sound, they are however all suspicious for one reason or another.

a) अभिश्रवोभिः पृथिवीम् (RV.)

उत श्रवसा (MS. श्रवस [pp. सः] आ)

पृथिवीम् (VS. TS. MS. TA.)

"And (has spread over) the earth also by reason of his glory" MS. Like the others has in the preceding the parallel महिना (instrumental) दिवः। cover the heavens by his greatness". If श्रवसः be accepted it would have to be an ablative of cause.

b) हिरण्यपाणिरमिमीत सुक्रतुः कृपा (AV. कृपात्) स्वः।

(AV. SV. VS. TS. MS. KS. SB. AS. SS)

c) सत्या एषां आशिषः सन्तु कामैः (SMB. कामात्)

(SMB. ApMB. HG.)

1.6.2.3. With Expressions of Separation

65. The instrumental is sometimes used with expressions of separation or release, of the thing separated from by anology with the associative instrumental used after (autonomic) expressions of joining in this way it comes to be interchangeable with the ablative of separation.

a) तेभिर्नोऽद्य (ApS. तेभ्यो न इन्द्रः) सवितोत विष्णुः। (KS. ApS.)

तेभ्योऽस्मान् वरुणः सोम इन्द्रः। (KanS.)

The verb विमुञ्चन्तु follows. "May (Indra) Savitar and

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Vishnu free us (today) from these (fetters of Varuna)" or the like.

1.6.2.4. Dependent on prepositional Adverbs

66. The prepositional adverbs परस्, अवस्, अर्वाक् govern either ablative or instrumental without difference of meaning. This use of the ablative is apparently related to the ablative of comparison.

a) परोदिवा (AV. MS. दिवः) पर एना पृथिव्या (MS. याः) (RV.AV.VS.TS.MS.KS.)
"Higher than the heaven, higher than the earth here" followed by
परो देवेभिर् (MS भ्यो) असुरैर् (MS रम्) यदस्ति (TS. असुरैर्गृहायत्) (RV.VS.TS.MS.KS.)

1.6.2.5. In Adverbial Forms:

67. Temporal or local adverbs are formed with the endings of both cases usually without clear difference of meaning

यदह्ना (and रात्रिया, रात्र्या) पापमकार्शम् (TA. Mananu.)

यदह्नात् (and रात्रियात्).कुरुते पापम् (TAA.)

The examples repeat the strange forms अह्नात् and रात्र्यात् (blended forms under the influence of अ Stems), saying that they are "Vedic".

1.6.2.6. Case Attraction and Miscellaneous

68. Almost the only variants in which the two cases seem to have really quite distinct meaning are the following, in the first of which it seems likely that external case attraction (formal assimilation) has been influential.

a) सञ्जग्मानो (KS.ना; MS, TB Aps नौ) दिवा (TB. APS. दिवा. आ)

पृथिव्या (ApS व्याः) (VS.MS.KS.SB.TB.APS)

All but TB and APS have two instrumentals, "uniting with heaven and earth". The subject is the शुक्र and (or) the manthin graha, either together in the texts that have a dual, or separately (in VS.SB, which repeat the formula with each) TB keeps the instrumental पृथिव्या (the final आ is fused with the next word आयुः), While ApS (Which reads पृथिव्या आयुः) understand an ablative (so called; less likely genitive of dative); both must take दिव(:) as ablative. in TB it understands" uniting with the earth, as for as (i.e., including) the heaven" आदिवो द्युलोक सहितया पृथिव्या· the secondary TB. APS reading contains the reverse of double Sandhi (false vowel resolution) and should be added to.

1.6.3.0. Instrumental & genitive

1.6.3.1. Objective genitive

69. In contrast with the ablative, the genitive shows few variations which it is used interchangeable with the instrumental. Most of our variants are miscellaneous in character and show quite different syntactic application of the two cases.

70. The objective genitive, which easily interchanges with various other cases, varies with an associative Instrumental after noun expressions of "Unit of association with" practically no difference of meaning.

a) संवसानम् (SV. नो) विवस्वतः (SV. ता) (RV.SV.)

Fellow dweller of (with) विवस्वत्।

b) संवेशने तन्वश् (AV. तन्वा) चारुरेधि (RV.AV.)

"In joining of (with thy body ....."Other texts संवेशनस्तन्वे (तनुवै) ....., with final dative **(see 52)**

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c) विश्वेषां देवानामहम् (KS. वि अहं देव) देवयज्यया प्राणैः (KS. प्राणानाम्) सायुज्यं गमेयम्। (KS. ApS.)

71. After expressions of gratification "...... may I got into association with (of) life-breaths" the objective genitive interchanges with the instrumental of means.

a) तेन तृप्यतमन्हहौ (TB ApS.)

तस्य तृम्पतमहाहाहुहू स्वाहा (SS)

जुष्टं देवेभिर् (AV. देवानाम्) उत मानुषेभिः (AV मानुष्याणाम्) (RV. AV.)

"Accepted by (pleasing to) gods and men".

1.6.3.2. Subjective genitive

72. Again the subjective genitive varies without essential difference of meaning, with an instrumental of means of agent, after a participle or its equivalent, the difference is one between nominal and verbal psychology.

a) छन्दोभिर्यज्ञैः सुकृतां कृतेन (AV.).

ब्राह्मण गुप्तः (ApMB. सम्पृश्नानस्)

सुकृता कृतेन (ApMB. HG.)

"with the deed of the righteous", by (with) the holy speech which is made by the righteous man". There is no need to emend HG. To सुकृतम्

1.6.3.3. Partitive genitive

73. The partitive Genitive (almost oppositional at times) exchanges in various ways with an instrumental, sometimes with little difference of meaning, as in the first instance, where the instrumental is oppositional to another instrumental. In phrases of this type the genitive may exchange with other case.

a) वसन्तेन (Also ग्रीष्मेण, वर्षाभिस्, शरदा, हेमन्तशिशराभ्याम्)

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त्वर्तुना (KSA. नाम्) हविषा दीक्षयामि (TS. KSA.)

"I consecrate thee with the spring (etc...) season (with the spring of the seasons) with oblation."

74. Psychologically similar also are the use of the two cases with verbs of offering.

a) तस्मा इन्द्राय हविषा जुहोत (MS.)

तस्मा इन्द्रायान्धसो जुहोत (RV.)

"To Indra here make offering with oblation (make offering of the soma)"

Others with the accusative **(see 40.)**

75. Somewhat less close are

a) सुकल्पमग्ने तत् तव (AV. त्वया) (AV.TS.MS.KS.)

"That (part) of these is easily made good", "that is easily made by thee".

Addressed to Agni.

b) अनुष्टुप् (also त्रिष्टुप्, गायत्री, पङ्क्तिस्) त्वा छन्दसामवतु। (KS. छन्दसावतु) (TS. MS. KS.)

"May Anushtubh (etc ...) of the meters (with meter) help thee"

1.6.3.4. Instrumental genitive of time

76. The question whether the genitive can be used adverbially in expressions of time was formerly mooted but now be considered as settled affirmatively. In this sense it is therefore interchangeable with the instrumental. We have however noticed only a single variant, and even its form is not certain '

a) मधुनक्तमुतोषसः (KS. सा; TS. TA. सि)

(RV. VS. TS. MS. KS. SB. TA. Brth. U. KanS)

The RV उषसः has been taken as nominative plural,

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"the night and dawns are honey". This is impossible because there is no nominative नक्तम्। that form can only be adverbial accusative and consequently उषसः is also adverbial. It might be taken as an accusative plural, but may at least as well be genitive singular. In either case it means practically the same as उषसा (or सि) "at dawn".

1.6.1.3.5 Case Attraction

77. The rest contains miscellaneous shifts which are hardly classifiable in terms of definite syntactic relationship. We shall mention first a group in which formal, external attraction or assimilation seems to be responsible for the change:

a) संवत्सरेण सवता नो अह्नाम् (MS अह्ना)
(TS. MS. KS. AS.)
"By the year of days", "by the year, by the day". The MS. form seems to be assimilated to संवत्सरेण; so in the next two. But note that in all there the formal difference consist in loss of a final nasal where these variants might have been quoted. The change may be largely phonetic in character, since the final nasal seems to have been weakly pronounced.

b) देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्यां सरस्वत्या वाचा (VS. TS. SB. सरस्वत्यै वाचो) यन्तुर्यन्त्रेण......अभिषिञ्चामि। (VS. TS.MS.KS)
............सरस्वत्यै वाचो यन्तुर्यन्त्रिये (VSK. वाचो यन्तुर्येतुर्यम्।) दधामि। (VS. VSK. SB.)

Assuming that MS. KS. are original, we have assimilation of वाचा to the preceding सरस्वत्या (S) or यै and the following यन्तुर् in the others. If as is less likely, the genitive is

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original. It has been assimilated to the preceding instrumental in MS.KS.

78. In the next the formal association is of a rather different sort. Here the assimilating force is exerted by the construction of a parallel formula in the vicinity: to which the variant formula is brought into closer parallelism by the change. It is not a question of influence of another word in the same passage. Thus

a) अग्रेस्त्वामात्रया जगत्यै वर्तन्याग्रगणस्य वीर्येण (KS. जगत्या वर्तन्या) (TS. KS.) अग्नेष्टा मात्रया जागत्या वर्तन्या..... (MS.)

In these three associated formulae, the genitive पावमानस्य (MS. Only) and बृहद्रयन्तरयोः (TS Only), the second phrase of all the three formulae consist of वरतन्या modified by an adjectival or oppositional instrumental in K.S. and again this seems to be original form. In the first formula the instrumental is replaced by a dependent genitive in both TS and MS., in the second and third formulae in TS. alone. These phrases nodelled on the next following phrase उपान्सोर् (शुक्रस्य, आग्रयणस्य) वीर्येण।

1.6.3.6. Miscellaneous

79. In listing the remaining miscellaneous variants, we begin with those in which no other change, or no serious change, in addition to the shift of case form, occurs in the variant.

a) वयं नाम प्रब्रवामा (KS. मं) घृतस्य (TA. ApS घृतेन) (RV. VS. MS. KS. TA. ApS. MahanU.)

The TA. texts suggests that घृतेन is the true reading of the school nonsensical as it seems to us. TA. Commentary says the नाम means the प्रणव।

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b) सम्ब्रह्मणा (AV. नाम्) देवकृतम् (RV. AV, देवहितम्) यदस्ति। (RV. AV. Ppp. VS. TS. MS. KS. SB.TB.)

The instrumental is associative, with सन्नेषि (नेष)" Bring together with the prayer which has been made by the gods." in AV. It becomes a partitive genitive. With यद् "whatever prayers have been made. "no instrumental being expressed though one must still be understood.

80. Different words, or more extensive and radical reconstruction are involved in the following.

a) अग्निरायुष्मान् स...... तेन त्वायुषा युष्मन्तं करोमि (KS. तस्यायमायुषा युष्मानस्त्वसौ) (TS. KS. PG. ApMB.)

"By this life"; "by his life". The meaning is practically the same, but different pronounce are used.

b) पूषासनीनाम् (TS. ApS. सन्या) सोमो राधशाम् (TS. सा) (TS. KS. MS. ApS.MS.)

(Only the first two words in APS. MS. delete MS. In conc. Under सोमो रा)

In MS KS.probably a noun 'giver', rather than a verb of giving as it is to be supplied. पूषण् (is the giver) of gifts etc.........In TS. आववृतन् Precedes. पूषण् (has surrounded me) with gain etc........

c) येन (AV. यस्य) द्यौरुग्रा (AV. उर्वी) पृथिवी च दृढा (TS. दृढे ; AV मही) (RV. AV. Ppp.VS. VSK.TS.MS.KS.)

In passing we note that the change from उग्रा to उर्वी is a sign of the increasingly unpleasant connotation of उग्र।

81. The forms themselves, are doubtful of

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interpretation, or textually suspicious in the following-

a) नेदीयैत्सृण्यः (TS. या) पक्वमेयात् (AV. आयवन्; TS.MS.KS. आयत्) (RV. AV. VS. TS. MS. KS.SB.N)

Here श्रुण्यः may be variously interpreted in the capital RV form it is often taken as genitive., "may the ripe grain come near to the sickle". But accusative plural is also possible. Likewise nominative singular (stem श्रुण्य) may be considered. The AV. makes it a nominative plural.

1.6.3.7. Transfer of epithet

82. The only case which may be called in the strictest sense a "transfer of epithet" is the uncertain one which follows.

a) अमैषां चित्तं प्रबुधाम् (TS. KS. धा) विनेशत् (KS. नश्यतु) (RV. Av. TS. KS.)

"At home let the plan of these clever (enemies) come to naught". In TS. KS. प्रबुधा May be taken as personal."By the wise one", referring to Agni, to whom the verse is addressed or else"by (his) wisdom".

83. In the rest an originally independent word is transferred into an adjective another word, to the case of which it is attracted.

a) वेदं सवित्रा प्रसूतम्मघोनाम् (AG.)

वेदं परसूत्रं सवित्रा मघना (SG.)

Stenzler and olden berg both adopt for AG. The reading of SG. With no MS. Authority. To us it seems that AG. Is not only sound but also original."holy knowledge pressed forth by savitar for liberal patrons". SG has secondary assimilated मघोना to

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सवित्रा, transposing the latter word into just a position with what is now is epithet.

"…..pressed forth by the liberal savitar".

b) घृतस्य विभ्राष्टिमनु शुक्र शोचिषः (RV.Av.VS.KS. वष्ठि शोचिषा) (RV. AV. SV. TS, MS. KS.)

Followed by आजुह्वानस्य सर्पिषः - The two independent words of the original are replaced by a compound epithet of सर्पिषः।

1.6.4.0. Instrumental and locative

84. The variations between instrumental and locative are instructive in showing a much closer association between these two cases than has commonly been assumed. Speyer (VSS.75) notes uses in which the locative views with most of the other oblique cases, but does not mention the instrumental. And at our variants show that they are interchangeable, often with little or no difference of meaning, in a variety of ways.

85. "If the instrumental is put that concept which is associated with the principal concept in the action." (Del bruck. AIS, P. 122). The locative designates primarily the sphere within which an action takes place. But the sphere of the action may also be regarded as an accompanying concept of action. Conversely, the accompanying concept may be treated as the circumstance within whose sphere of operation the action takes place. The occasion (locative) is at the same time the means, cause, or manner (Instrumental) of the action. The phrase:

मरुतां प्रसवे जय (TS. जयत) of TS. MS. KS. MS. Means" in (upon) the impulse of the maruts conquer." is there any essential difference between this and the variant of VS.SB.

86. Adverbial expressions of time and place, as well as

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manner occur with both cases. Distinctions are often drawn between them. Thus it is said that the instrumental denotes the time or place throughout which the action takes place.

87. We recognize that these two cases developed some quite distinct uses and we should not claim that in all or even most of the instances in which they vary with each other, their meanings are precisely indentical. To some extent we shall keep in mind the conventional terminology which speaks of instrumental of manner, cause, accompaniment etc. and of locatives of various sorts. And where it seems to us likely that the two cases had somewhat different connotations, we shall not hesitate to point them out. At we believe that the mass of our variants will be found to confirm the view that the two cases approach each other much more than has been generally recognized, so that it is anything but surprising that in a number of ritualistic, formulae, either will do as well as the other. **(See.86)**

1.6.4.1. Time expressions

88. We have already referred to the use of the two cases in expression of time, and noted that the distinction made by the critics is not supported be the variants. (86).

a) मघासु (RV. अघासु, ApG. मघाभिर्) हन्यते गावः (ApG. गावो गृह्यन्ते)

b) फल्गुनीषु (RV. अर्जुन्योः, ApG. फल्गुनीभ्याम्) व्युह्यते (RV. पर्युह्यते; APG. अह्यते)

c) उषसि (G. KauS.)

"In the asterism of the Maghaas (Aghaas) the cows are slain (taken), in that of the Phalguni (Arjuna) the marriage takes place". Distinction of meaning is scarcely conceivable.

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d) मधु नक्तमुतोषसः (KS. सा; TS. TA. सि) (RV. VS. TS. MS. KS. SB. TA. Brh.U. Mahan.U. KsnsS.)

Here उषसः (probably genitive singlular) is the original, and is replaced by either instrumental or locative. **(See. 76)**

1.6.4.2. Place expression

89. The Instrumental is particularly frequent in expressing the 'way' with verbs of motion. But the locative may equally well be used.

a) समुद्रं गन्धर्वेष्ठामन्वातिष्ठत (KS. तिष्ठथ) वातस्य पत्मनेदिता -(KS.पत्मन्नीदिता) (MS.KS)

"On the path of the word".

b) अव्यो वारेषु (SV. अव्या वारेभिर्) अस्मयुः (RV. SV) and

c) अव्यो वारे (SV. अव्या वारैः) परिप्रियः (and प्रियम्)। (RV. SV.)

"In (or, through) the seive of wool."

The verbs are प्रवस्व, पुनानः, हिन्वन्ति।

The subject is Soma.

90. The instrumental may replace locative.

a) अधिक्षमि विषुरुपम् (ArS. क्षमा विश्वरूपम्) यदस्ति (ArS. अस्य MS. आस्त) (RV. AV. ArS. MS. TB)

Here क्षमा, "on the earth", must apparently be Instrumental and is well known in the RV. itself. It cannot be regarded as dependent on, अधि which is not found with the instrumental. (Though it may reinforce the locative as probably here with क्षमि)

91. The Instrumental adverb गुहा is used sometimes in ways which suggest that it may have been originally local. This to be sure, is not proved by the fact that it varies twice

with the locative गुहासु, "in secret places".

a) गन्धर्वो धाम परमं गुहायत् (VS. धाम विभृतं गुहा सत्) (AV. VS.)

b) गन्धर्वो नाम निहितं गुहासु (TA. Mahan U.-गुहासु) (AV. VS. TA. Mahan U.)

1.6.4.3. Instrumental of Means or cause and Locative

92. We now approach cases in which the instrumental is no longer strictly local or temporal but is tinged with its more familiar. Meaning of means. Even so it often varies with little shift of meaning, with a locative, which then ordinarily denotes the occasion rather than the literal, physical "place"; **(See 85)**. As a transition case we mention first the following variant, where the locative कुम्भे in q pot ' is still used is off physical location, while the instrumental 'with pots' reads the noun as the means by which water is carried. It is obvious that the difference is subjective and that either way of looking at is simple enough.

a) शुमयाः कुम्भाऽभृताः (AV.)
शं याः कुम्भेभिराभृताः (AV.)

93. Others, in which the literal local sense is either fully or partly not clear.

a) न वै श्वेतस्या ध्याचारे (AG. श्वेतश्चाभ्यागारे; HG. श्वेतस्याभ्या चारेण; MG.श्वेतस्याभ्याचारे) (AG. PG. HG. AP MB. MG)
Followed अहिर्जघान (PG. ददर्श) कम् (AG. MG. किम्) चन।
Kriste assumes that HG is corrupt and oldenberg renders a locative"within the dominion of the white one"the instrumental is indeed bad metrically and doubtless secondary. But अभ्याचार in the sense of अभिचार attack of hostile magic"is guaranteed by AV. 10.3.2. and there is no need to abandon it, the more

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since MG. has the locative of the same word."By (MG. in) the hostile magic of the white one the snake has killed no one (nothing). The other texts have different words.

b) वैरुपे सामन्निह (MS. अधि; KS. वैरुपेण साम्ना) तच्छक्येयम्। (TS. छकेम) (TS. KS. MS. AS.)

"May I (we) have this power in (by) the vairupa saaman."The next paada, which is closely parallel has an instrumental (जगत्या) in all.

94. Several times, at the end of Paadas, the locative singular ending 'ए' varies with the Instrumental plural 'ऐः'. While both forms are interpretable just as in the preceding, we have little doubt that phonetic moments (ए, ऐ and the light pronunciation offinal visarga) are involved.

a) बोधामसि त्वा हर्यश्व यज्ञैः । (MS. यज्ञे) (RV. SV. MS)

b) मित्रावरुणा रक्षतमाधिपत्यैः (AS. त्ये) (TS.MS.KS.AS.)

c) घृतवती सवितर् (MS. KS. तुर्) आधिपत्ये (TS. त्यैः) (TS.MS.KS.AS)

1.6.4.4. Instrumental of manner or accompaniment and Locative

95. In the next group the Instrumental comes even closer to its fundamental, original meaning, as denoting an attendant circumstance, and so varies if possible even more easily with the locative of the occasion. There is however, ofcourse no sharp dividing line between the Instrumental of association and that of means or cause, and some of the following cases might perhaps as well be put in the preceding group.

a) रायस्पोषेण (KS. पोषे) समिषा मदेन (VS. TS. KS. SB. TB. ApS.

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MS.SG.PG.)

"May we reveal with (in) increase of riches, with food". Associative feeling is perhaps indicates by सम्। The meter indicates that KS. Is secondary.

b) न्युधुर्मात्रायाम् (MS. मात्रया) कवयो वयोधसः (KS. सम्) (MS. KS.)

"Established him in fixed order". Will translate both, but KS has an Instrumental of manner. MS a locative of situation.

C) ऋतेन (MG. ऋते व) स्थूणाम् (ApMB. HG. णाव्; MG णा) अधिरोहवंश (MG वंशः)

(AV.AG.HG.ApMB.MG)

d) त्वया (RV त्वे आ) भूषन्ति वेधसः। (RV. SV.)

"Worshippers devote themselves to (busy themselves with) thee". Phonetic moments are involved here.

96. In ritualistic formulae the sense of the rig morale is so feeble that one case will do about as well as any other.

a) प्राच्यां दिशि (MS. KS. MS. प्राच्या दिशा; SS. प्राच्या दिशा सह देवा ऋत्विजो मार्जयन्ताम्) (TS.MS.KS.AS.SS.Aps.MS)

Gods, the priests shall purify (me!) in (with, by?) the in MS.KS. it might also be one of means. Similarly the formulae beginning उदीच्यां दिश्यूर्ध्वायां दिशि, प्रतीच्या दिशि, दक्षिणायां दिशि, with variant Instrumentals.

1.6.4.5. Instrumentals and Locative with verble expressions of joining

97. Special rubrication is deserved by a group in which a verbal expression of joining is used, now with associative Instrumental, now with a locative of goal (the similar use of the accusative of goal **(See 41).** In all but the first case the

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verb is one of placing or of motion, compounded with the preposition. सम् In these the locative may be felt as goig more closely with the notion of the verbs, In the verb, Instrumental with the preposition.

a) बृहस्पते याम्याम् (KS. MS. याम्या) युंग्धि (युंधि) वाचम्। (TS. MS. KS. AS.)

Von Schroeder amends KS. To याम्याम्. but the Instrumental is perfectly sound."Yoke up holy speech in (with) यामी whatever यामि may mean.

b) सं देवानां सुमत्या (AV. VS. MS. SR. सुमतौ) यज्ञीयानाम् (RV. AV. Ppp. VS.TS.MS.KS.SB.TB.)

"(bring us) together with (to, in) the favour of the sacrificial gods."

c) अङ्गान्यात्मन् (MS. अङ्गैरात्मानम्) भिषजा तदश्विना। (VS. MS. KS. TB.)

The verb is सन्धा **(See 36)**.

98. In one variant involving the root स्पृध् "vie" the two cases are differently used. This root takes the instrumental of the person vied with the accusative case of the root.

1.6.4.6. Miscellaneous

99. There remains a relatively small group in which the Instrumental and locative seem to be used in definitely different constructions, often different words are used are the passage is otherwise reshaped.

a) संसृष्टा स युधा इन्द्रो गणेन (RV. AV. SV.VS. TS. KS.)

संसृष्टासु युत्स्विन्द्रो गणेषु । (MS.)

"This Indra mingler of the fight (युधस् objective genitive?) with his bond (Instrumental of means)" MS. has distorted the paada, starting with a phonetic

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corruption."Indra, in the mingled fights and bands "or" when the fight and bands are mingled."

b) मया गावो गोपतिना सचध्वम् (AV.)

मयि गावः सन्तु गोपतौ (AS.)

मयि तिष्ठन्तु गोपतौ (MS.)

Different verbs for the locative with सन्तु

c) सृष्टी (SV. टे) जातास इन्दवः स्वर्विदः (RV. SV.)

सृष्टी Is taken as instrumental of an इ stem, "quickly", Benty understands सृष्टे as locative of an अ stem.

d) स्वाहा यज्ञम्मनसा (KS. सि) (TS. MS. KS. ApS.)

Others with genitive **(See 62)**

Different verbs understand. In TS. आरभे In KS. विसृजे

100. The change seems to be due to case attraction in the following

a) वैश्वानरस्य तेजसा (MS. सि)

(TB. ApS. MS.)

Preceded by शिरस्तपस्याहितम्।

The preceding तपसि has influenced MS.

1.6.4.7. Phrase inflection

101. What we call "Phrase inflection" seems to be found in the following variants used in different contexts.

a) वैश्वानस्य दंष्ट्रयोः (and दंष्ट्राभ्याम्) AV

The form with locative is followed by अग्नेरपि दधामितम्; of these two paadas unmetrical recast seems to be found in वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि (AV.)

b) देवी देवेभिर्यजते (and ता) यजत्रैः (RV.)

देवी देवेषु यजता यजत्र (RV.AV.MS.)

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c) यत्ते पवित्रमर्चिषि (AS. षा) (RV. VS. MS. KS. TB. AS. LS. VHDh.)

In all but AS. Followed by अग्नेविततमन्तरा in AS. Followed by कलशेषु धावति; which is probably meant to be a part of the same formula, in that case AS. Does not intend a pratika of the RV. Verse.

1.6.4.8. Transfer of epithet

102. We have noted only one instant of this, and in it the original form is an independent word, which is attracted in a secondary text into a form which is an epithet of the adjoining.

a) अदृङ्हताः शर्कराभिस्त्रिविष्टपि। (MS. त्रिभृष्टिभिः) (KS. ApS. MS.) "Thou hast made thyself firm with pebbles over heaven".......

1.6.4.9. Textually doubtful or corrupt

103. The few remaining variants are textually doubtful are corrupt.

a) त्विषिमिन्द्रे न (MS. SP इन्द्रेण) भेषजम्।
(VS. MS. TB.)
Mere ritual Jargan. It does not matter what is read but MS. Pp agrees with the other.

b) न मान्सेषु न स्नावसु (ApMB.)
नैव मान्से न पीबसि (AV)
नैव मान्सेन पीवरि (PG.)

The last simulates a vocative singular feminine पीवरि. This initial corruption brings in its train मानसेन dependent on the following participle आयतम्। but the reading hardly deserves consideration.

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CHAPTER II

INSTRUMENTAL CASE IN EPIC LITERATURE

2.1.0. Instrumental Case in Epics.

104. The principle function of this case is to denote the instrument with which an action has been carried out. Besides the Instrumental or means, it has the Sociative function also. It can be rendered by 'with ', 'by ','through' etc.......... Instrumental case can be classified as follows:

1. Sociative Instrumental
2. Instrumental of means (Karana)
3. Cognate Instrumental
4. Casual instrumental
5. Instrumental used as adverb
6. Instrumental with Sociative adverbs
7. Instrumental with adverbs like VINA, ALAM
8. Instrumental of likeness, identity or equality
9. Temporal Instrumental.
10. Instrumental of space.
11. Comparative Instrumental.
12. Instrumental absolute.
13. Instrumental with verbs.
14. Instrumental denoting other case relation.

2.1.1. Sociative Instrumental:

105. It expresses the companion are the accompaniment of the subject in action.

Person

a) निर्जगाम नरव्याघ्र राज्ञा सह परन्तप (M 2.16.43)
   The inmates of the palace, O slayer of the foes, come out along with the king.
b) महेन्द्रेण सह मोदन्ते (M 2.11.62)
   (They) enjoy with Indra.
c) पुत्रदारैश्च मोदध्वम् (M 5.58.19)

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Enjoy in the company of your sons and wives.

d) मया सार्धं इतो यातम् (M 5.58.19)
Proceeding from here with me.

e) मया सार्धं इतो यातम् (M 5.138.11)
Bharata arrived with Guha.

f) ततस्तौ पादचारेण गच्छन्तौ सह सीतया (R. 2.56.12)
Then they went with Sita on foot.

g) रामेण मोदिश्यसि महात्मना (R. 6.3.34)
you will enjoy with Rama.

2.1.2. Instrumental of means (Karana)

"Means" (Karana) may be expressed by

i. Instrument
ii. Limb with which an action is performed.
iii. Person through whom an action is accomplished.

2.1.2.1. Instrument:

106. Instrument with which an action is performed.

a) मङ्गलैर्बहुभिर्होमैः पुत्रकामाभिरिष्टिभिः नाससाद नृपश्रेष्ठः पुत्रम्। (M. 2.16.21)
The best of monarchs foiled to obtain a son even by means of various auspicious rites and sacrifices performed with a desire for a child.

b) द्यूतेन हरिष्यामि (M 2.51.1)
I shall snatch by gambling.

c) ततो मां शरवर्षेण महता समवाकिरत्। (M 5.181.6)
He covered me within arrow shower.

d) पितामह यथेष्टं मां वाक्शरैरपकृन्तसि। (M 5.165.10)
O grand sire, you pierce me according to your pleasure, with your wordy arrows.

e) चन्दनस्रग्भिरचयन्तां धूपश्च घ्राण हारिभिः (R. 2.13.13)

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Let (the gates and doors ways of the heaven as well as the whole city) be decorated with sandal paste and garland as well as with fumes of incense ravishing the olfactory sense.

f) असुरैश्च महाबाहुः शास्त्रैश्च शकलीकृतः (R. 2.9.15)
(fought a great battle) with the demons and the mighty armed hero was lacerated with weapons and missiles.

g) विचिक्रीदुः शिलाद्रुमैः (R. 6.4.67)
Played with stones and trees.

2.1.2.2. Limb

107. Limb with which a particular action is performed.

a) मनसा जगाम (M 2.12.25)
Reached through mind.

b) मनसाहम्प्रपश्यामि (M 5.50.8)
I see through my mind.

c) मनसा धार्यते मया (R. 2.9.19)
(This incident) is treasured by me in my mind.

d) अन्वीक्ष्य मनसा सर्वम् (R. 6.101.37)
Having understood by mind

e) पाणिना कुशानादाय (M 2.71.7)
collecting Kusa grass by hand.

f) अहमेतेनिगृहणीयां बाहुभ्यां सचराचरे (M. 5.74.8)
with my arms I can keep them as under, with all there mobile and immobile objects.

g) विकलाभ्यां च नेत्राभ्यामपश्यन्निव भूमिपः (R. 2.14.13)
unable as it work, to see with his bedimmed eyes.

h) सभां पद्भिः प्रविविशुः (R. 6.11.22)
They entered the sabha on foot.

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2.1.2.3. Person

108. Person through whom an action is accomplished.

a) एवं पुरुषशार्दूलः महाबुद्धिर्जनार्दनः पाण्डवैर्घातयामास जरासन्धमरिं तदा। (M. 2.22.51)

Thus the best among the men, Janardhana, of great intelligence, caused his foe Jarasandha to be slain through the Pandavas.

b) वासुदेवेन तीर्थेन क्षिप्रं संशाम्य पाण्डवैः। (M. 5.86.110)

Bring about peace with the Pandavas through Vasudeva as means.

2.1.3. Cognate Instrumental

2.1.3.1. I) Etymological

109. The Instrument with which in action is done, is etymologically related to the verb. Thus.

110. वृष् (To rain)

a) अभ्यवर्षदमेयात्माधानवर्षेण पाण्डवम्। (M. 2.27.27)

Showered upon the son of Pandu, a thick downpour of wealth.

b) सेनां वर्षन्तं शरवर्षैरजस्रम्। (M. 5.24.6)

Shooting incessant showers of shrafts on hostile hosts.

c) ववर्ष शरवर्षेण। (R. 6.86.2)

Showered with arrows.

111. यज्। (to sacrifice)

a) यज्ञैर्यजध्वम्। (M. 2.71.44)

Worship with sacrifice.

b) यजध्वं विपुलैर्यज्ञैः। (M. 5.58.29)

Perform diverse sacrifices.

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c) ईजे बहुविधैर्यज्ञैः। (R. 6.128.97)
Performed various sacrifices

112. बन्ध्। (to bind)

a) धर्मबन्धेन बद्धोऽस्मि। (R 2.106.9)
I am bond by virtue

b) बबन्ध शरबन्धेन। (R. 6.44.36)
Covered with arrows

113. वच् (To speak)

a) कृष्णः प्रत्युवाच.... स्निग्धगम्भीरया वाचा वाक्यं वाक्यविशारदः (M. 2.19.44)
Krishna, well skilled in speech, thus replied to the monarch in a calm and grave voice.

b) उवाच वाचा राजानम्। (R. 2.58.13)
Addressed the King.

2.1.3.2. Non Etymological

114. वच् (to speak)

a) वाचा अब्रवीत्। (M. 2.1.1)
Uttered (Speech)

b) भय वेक्लव्या वाचा मन्दयास्लक्ष्णयाब्रवीत्। (R. 2.34.5)
Addressed him in a low, soft and sweet tone flattering with fear.

c) तमङ्गदगतो रामं लक्ष्मणः शुभयागिरा उवाच। (R. 6.4.43,44)
Then Lakshmana, mounted on Angada"s shoulders, spoke to Rama in sweet accents.

115. भाष्। (To speak)

a) गिरा प्रत्यभाषत। (M. 2.23.5)
Replied.

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116. जप् (To mutter)

a) मन्त्रैरभिजाप। (R. 2.25.38)

Muttered the Mantras.

Cognate Etymological Instrumental is more frequent than the Non Etymological one and the former is employed with more number of verbs also.

2.1.4. Casual Instrumental

117. This instrumental (To mutter)

Muttered the Mantras.

Cognate Etymological Instrumental is more frequent than the Non Etymological one and the former is employed with more number of verbs also.

2.1.4. Casual Instrumental

117. This instrumental case denotes the cause, motive of reason which is responsible for some action. The words, हेतु, कारण, when used to find out or express the reason for something, are also used the Instrumental case.

a) द्वौ करौ न प्रयच्छेतां कुन्तीपुत्राय भारत। वैवाहिकेन पाञ्चालः सखेयेन अन्धकर्वृष्णयः।। (M. 2.48.42)

O Bharata, only two do not pay tribute to the son of Kunti in the Panchalas because of their relationship by marriage and Andhakas and Vrsnis due to friendship.

b) त्वमिन्द्रजित् बालतया ब्रवीषि। (R. 6.15.12)

You Indrajit speak like this due to your childishness.

c) स्वभावतनुका नूनं सोकेनानशनेन च भूयस्तुनुतरा सीता। (R. 6.5.18)

Sita is slim by nature, certainly she must have become more thin due to grief and fast.

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d) केन हेतुना विजिता मता। (M. 2.61.33)
What is the reason for your thinking that she is not won?

e) आशा ते जीविते मूढ राज्ये वा केन हेतुना। (M. 5.20.160)
How can you, O fool, hope for either life or kingdom.

f) न हन्यामहमेतेन कारणेन शिखण्डिनम्। (M. 5.193.163)
Because of this reason, I will not stay Sikhandin.

g) न तत्राचोदयद् वासं कारणैर्बहुभिस्तदा। (R. 2.117.1)
(Rama) did not like to stay there due to many reasons.

118. The pronoun तेन is employed in the casual instrumental case in the sense "therefore"! The pronoun does not express the cause, as in the case of other casual Instrumental case like हेतुना, कारणेन etc..... But the reason is expressed mostly in the precious Pada. It acts like a conclusive particle denoting the reason. Thus:

a) तेनाहं कृशतां गतः। (M. 2.49.25)
Therefore I have become thin.

b) कश्मलेनाभिपन्नोऽसि तेन ते विकृतं मनः। (M. 5.73.17)
You are overwhelmed by picnic and it is due to this that your mind is upset.

119. Sometimes the Instrumental case expressing purpose of an action is used in such a way as could be more Dative case. In other words, it borders on the dative case of purpose. Thus:

a) भूयो पार्यः लाकानां हितकाम्यया। (M. 2.12.12)
(Yudhishtira) pondered over this, in order to do good to the world.

b) अर्जुनः प्रतिज्ञानीत भीमस्य प्रियकाम्यया। (M. 2.68.33)

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Arjuna took a vow, in order to please Bhima.

c) तं तत्याजाहितं पुत्रं तासां प्रियचिकीर्षया। (R. 2.36.23)
The king abonded his son malevolent to his subjects with intent to oblige him.

2.1.5. Instrumental use as Adverb

120. This concerns mostly the use of such adverbs as शनैः, दिष्ट्या, प्रायेण, सहसा, विस्तरेण, समासेन and some other Instrumentals like: यौगपत्येन, आनुपूर्व्येण।

121. शनैः। (quietly; slow)

a) तमभ्येत्य शनैर्वह्निरुवाच कुरुनन्दनम्। (M. 2.28.38)
Having approached him quietly, Agni spoke to him.

b) बाहून्परिग्रहसङ्काशान् संस्पृशन्तः शनैः शनैः। (M. 5.150.19)
They (began to) slowly rub their mace like arms.

c) सूतथाहि शनैः शनैः। (R. 2.40.22)
O charioteer, go slowly.

d) शनैः शनैः असन्त्रस्तः सबलः स व्यवर्तत। (R. 6.82.22)
He returned slowly with his army.

122. दिष्ट्या। (Fortunately)

e) दिष्ट्या भीमेन बलवान् जरासन्धः निपातितः। (M. 2.22.45)
Fortunately Jarasandha was killed by Bhima.

f) दिष्ट्या न चलितो धर्मात्। (R. 2.75.62)
Fortunately he did not serve from virtue.

g) दिष्ट्यामयद्य पापात्मा मम दृष्टिपथं गतः। (R. 6.59.31)
Luckily this wretch has come today within my sight.

123. प्रायेण (Generally)

h) अतन्द्रितस्तु प्रायेण दुर्बलो बलैनम् रिपुं जयेत्। (M. 2.14.8)

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It may generally be seen, however that even (a king) that is weak, may vanquish an enemy that is strong.

i) प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते। (M. 5.34.49)

Generally the wealthy people do not (have strength to eat) feel hungry.

j) प्रायेण च निमित्तनामीदृशानां समुद्भवे। (R. 2.4.19)

On the appearance of such (evil) protents (a monarch)

k) प्रायेण गतसत्वानां पुरुषाणां गतायुषाम्। (R. 6.48.32)

Generally when men have lost their lives.

124. सहसा। (At once, suddenly)

l) सहसा प्रत्यत्थाय। (M. 2.5.4)

Having got up at once.

m) प्रदीप्त इव शेकेन विवेश सहसा गृहम्। (R. 2.57.23)

Burnt as it were by the grief, entered the house suddenly.

125. विस्तरेण (In detail)

n) एतदिच्छाम्यहं श्रोतुं विस्तरेण। (M. 5.150.4)

I desire to hear this in detail.

126. समासेन (Briefly)

o) आचख्यौ तत् समासेन। (M. 5.130.1)

Narrated briefly.

127. यौगपत्येन। (Simultaneously)

p) यौगपत्येन पार्थैर्हि विजितेयं वसुन्धरा। (M. 2.23.12)

This earth was conquered simultaneously by the sons of Prutha.

128. आनूपूर्व्येण (In order)

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q) आनुपूर्व्येण वाक्यानि.....यान्यब्रवीत्। (M. 5.138.4)
(In order) in due order those words spoken (by Krishna)

r) आसेदुरानुपूर्व्येण समुद्रं भीमनः स्वनम्। (R. 6.4.94)
The enemy halted in their ranks along the shores of the sea with its thundering waves.

2.1.6. Instrumental with Sociative adverbs

129. Here the Instrumental case is used with some words expressive of the sense"being together". The words used are सह समम्, साकम्, सहितम्, समेतः, समन्वितः

130. सह

a) पार्थेन सह प्राहसत्। (M. 2.46.30)
Laughed with Partha.

b) वृद्धो राजा सह पुत्रेण (M. 5.26.26)
The old King with his son.

c) सह सौमित्रिणा रामः समागच्छत् गुहेन। (R. 2.50.35)
Rama met Guha, with Lakshnmana, the son of Sumitra.

d) मया सह वनं यातो।
Come to the forest along with me.

131. समम्

e) एतेन समं युध्यस्व। (M. 2.21.21)
Fight with him.

f) शत्रुघ्नेन समं श्रीरामाञ्ञयनं पुनरागमत्। (R. 2.85.15)
The glorious Bharata went to bed with Satrughna.

132. सार्धम्।

g) भ्रातृभिः सार्धम्। (M. 2.2.17)

With his brother.

h) गच्छध्वं ऋषिभिः सार्धम्। (M. 5.10.13)
Go with the sage.

i) तमेकं सीतया सार्धं अनुयातिस्म लक्ष्मणः। (R. 2.33.6)
The same Rama walking (unattended by bodyguards) with Sita, followed by Lakshmana alone.

j) सचिवैः सार्धम्। (R. 6.85.23)
with the ministers.

133. साकम्

k) सङ्गृहीतमनुष्यश्च सुहृद्भिः साकमात्मवान्। (R. 2.9.35)
(Bharata) will be firmly established with his relations and friends.

134. सहितः

l) ....तैरेव सहितः सर्वैर्गिरिवरजमुपाद्रवत्। (M. 2.27.15)
(He) be seiged Girivaraha with them.

m) भ्रातृभिः सहितो वीरद्रौपद्या। (M. 5.18.15)
(You will enjoy) with your brothers and Draupadi.

n) मन्त्रवत् कार्यामास वैदेह्या सहितं शुचिः। (R. 2.5.11)
The holy sage (Vasishta) enjoined Rama along with Sita.

o) अमात्यैः सहितैः सर्वैः। (R.6.32.36)
All with the ministers.

135. समेतः

p) प्रवीरैर्बहुभिः समेतः। (M. 5.22.22)
(Pandya has come) with numberless warriors

q) मया समेतोऽरण्यानि रमणीयानि विचारिष्यसि। (R.2.31.4)
Accompanied by me you will roam about in delightful woodlands.

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136. समन्वितः

r) आरुरोहं रथं श्रीमान् शत्रुघ्नेन समन्वितः। (R. 2.115.8)
Mounted the chariot with his brother Satrughna.

s) जगाम धन्वी धर्मात्मा सुग्रीवेण समन्वितः। (R.6.22.80)
Rama the magnanimous archer, advanced thus accompanied by Sugriva.

137. Even as the Instrumental case is expressive of the notion of accompaniment, and simultaneousness, so also, it is available for use to express the idea of separation. (Actually the proper case expressing this idea is Ablative case). In case it is used with words like हीन with वि, वि+पर, वि+वृज् and the person or things from whom or which something or some person is separated in the Instrumental case.

t) सिंहैर्विहीनं हि वनं विनश्येत्। (M. 5.37.60)
Without the lions, the forest is sure to perish.

u) त्वया विहीनम्। (M. 2.24.8)
Bereft of you.

v) विहीनमिव तेजसा। (R. 6.104.2)
Bereft of valour.

138. विप्रहीनः. (Devoid of)

w) अस्माभिः विप्रहीनया। (R. 2.31.17)
Bereft of us.

139. हीन। (Devoid of)

x) सर्वैर्गुणैर्हीनः। (M. 2.15.10)
Devoid of all virtues.

y) साहं बन्धुजनैर्हीनः। (R. 6.171.58)
Separated from my relatives.

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140. वि+वृज् (To deprive of)

z) पुरषेण विवर्जितम्। (R. 6.171.58)
Separated from my relatives.

2.1.7. Instrumental with Adverbs like विना, अलम्, ऋते

(विना with Accusative and ऋते with both Accusative and Ablative are also used)

141. विना (without)

a) हंसेन विना (M. 2.13.41)
Without Hamsa.

b) भवद्भिस्त्रिभिर्विना जीवनं नोत्सहे (M. 2.18.13)
I do not want to live without you three.

c) न ते राज्यं प्रयच्छन्ति विना युद्धेन पाण्डव। (M. 2.18.13)
They will not, O son of Pandu, give you, Your kingdom without battle.

d) स त्वमर्थं संशयितं विना तैरासंषे पुत्रवशानुगोऽद्यो। (M. 5.32.16)
Obeying the counsels of your son, you hope to enjoy this doubtful property keeping them aloof (without them).

e) त्वया विना हि सूर्येण भवेत्प्रवृत्तिः। (R. 2.12.104)
Active life may be possible even without the sun.

f) न वर्तिष्ये त्वया विना। (R. 6.111.60)
I will not live without you.

g) सुखी भव मया विना। (R. 6.16.15)
May you be happy without me.

142. अलम्। (Enough)

h) अलं द्यूतेन (M. 2.46.7)
Enough of gambling.

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i) अलं प्रव्राजितेन। (M. 5.174.5)

Do not devote yourself to a life the woods renouncing the world.

j) तदलं तात लोभेन। (M. 5.127.53)

Give up your avarice, O son.

k) अलं अद्य हि भुक्तेन परमार्थैरलं च मः। (R. 2.17.10)

Indeed we shall have no use for enjoyment nor for the varieties of Moksha.

l) अलं विरोधेन। (R. 6.25.33)

Give up your enimity.

m) अलं त्रासेन सुग्रीव। (R. 6.46.30)

Have no fear, O Sugriva.

143. ऋते। (without)

n) सिंहा विनश्येयुर्रुते वनेन। (M. 5.37.60)

Lions are doomed to destruction without the forest.

o) न हि ते जातु शाम्येरन्नृते राज्येन कौरव। (M. 5.16.3)

O Kaurava, they will not desist without their share of the Kingdom. (being given to them).

The verb वि+ रम् is used in the same sense as अलम्

p) विरमैतेन भावेन (R. 2.12.59)

Have done with this (hostile) attitude.

2.1.8. Instrumental of likeness, Identity of Equality.

सम, समान, तुल्य

144. The Instrumental case is used with such adjective as, सम, समान, तुल्य, denoting equality and identity. (Genitive case is also used in the same manner but the use Instrumental case is more common).

Thus:

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145. सम

a) भवता समः नान्योऽस्ति। (M. 2.41.23)
No one is equal to you.

b) समं वस्तज्जीवितं मृत्युना स्यात्। (M. 5.25.9)
That life of yours would be equivalent to death.

c) शक्रेणादि समो भुवि। (R.2.118.35)
Equal to Indra on earth.

146. समान

a) रूपेण श्रीसमानया। (M. 2.58.33)
Equal to Lakshmi in beauty.

b) सर्वे च शूराः पितृभिः समाना वीर्येण रूपेण बलेन चैव। (M. 5.1.6)
(Those princes) are equal to their fathers in valour, strength, grace and prowess.

c) समानो महेन्द्रेण। (R. 6.60.5)
Equal to Indra.

147. तुल्य

d) बलेन तुल्यः यस्य पुमान् न विद्यते। (M. 2.58.24)
Who has no equal in might.

e) तुल्या श्चैभिरवयसा विक्रमेण। (M. 5.15.16)
Equal to them in age and prowess.

f) इक्ष्वाकूनां त्वया तुल्यं सुहृदं नोपलक्षये। (R. 2.52.22)
I do not perceive anyone, who is as great a friend of the Ikshvakus as you are.

2.1.9. Temporal Instrumental case

148. This expresses the time required to perform an action. The words वर्ष, काल, अहन् are put in the Instrumental, denoting the time.

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a) कर्तुं यस्य न शक्येत क्षयो वर्षशतैरपि। (M. 2.30.7)
It could not be emptied even in hundred years.

b) अपि वर्षसहस्रेण च चास्यान्तोऽधिगम्यते। (M. 5.106.9)
(By travelling) even for a thousand years, one cannot attain to the end.......

c) सर्वमल्पेन कालेन देशं चक्रे वशे बलि। (M. 2.27.4)

d) अचिरेणैव तु कालेन शून्यो लोको भविष्यति। (R. 6.61.20)
The world will become empty within a short time.

e) अह्ना त्वां प्रापयिष्यामि तां पुरीं पार्थिवात्मज! (R. 6.121.8)
I shall reach you to Ayodhya within a day.

f) द्रौणिस्तु दशरात्रेण प्रतियज्ञे बलक्षयम्। (M. 5.194.19)
Ashvatthama, the son of Drona promised to destroy the enemy's camp in ten days.

149. Sometimes this Instrumental case denotes the end of a period i.e. at the end of, after such and such time.

g) अथ दीर्घेण कालेन सञ्ज्ञामाप परन्तपः। (R. 2.62.2)
After a long time the king regained his consciousness.

150. The temporal Instrumental case also denotes the completion of an action.

h) द्रक्ष्यसि त्वं फलं तीव्रमचिरेणैव सुयोधन। (M. 5.160.19)
O Duryodhana, you will see the consequences (of this action) shortly.

151. The नक्षत्र or constellation under which something is to be done may be put in the Instrumental case. (The locative case is concurrent idiom here).

i) स भवान् पुष्ययोगेन मुहूर्तेन जयेन च कौरवेयैन् प्रयुता....। (M. 5.6.17)

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(I ask you) to set out towards Kauravas........ timing your Surunder the (astrological) combination called Pushya and at the time by called Jaya.

j) तस्मात्वं पुष्ययोगेन यौवराज्यमवाप्नुहि। (R. 2.3.41)
Accept the office Price Regent (tomorrow) when the moon appears in conjunction with the constellation Pushya.

2.1.10. Instrumental Case of Space.

152. It is used with the verbs of motion, to express the space through which or over which an action extends. The words used in the Instrumental case are such as मार्ग, द्वार, पथिन् etc.........

Thus:

a) राजमार्गेण गच्छन्तः(M. 2.19.23)
Passing through the public road.

b) अद्वारेण प्रविष्टास्य (M. 2.19.41)
Entered (the place) through the back door.

c) द्वारेण वैजयन्तेन प्राविशच्छ्रान्तवाहनाः। (R. 2.71.33)
Entering the capital by the Northern gate, his horses being wearied.

d) उत्तरेण विनिष्क्रम्य द्वारेण सह राक्षसैः। (R. 6.110.3)
Issuing from the Northern gateway with their attendants.

e) कतरेण गमिष्यामि भरद्वाजाश्रमं पथा। (R. 2.85.4)
By what way shall I proceed to the hermitage of the same Bharadvaja.

f) प्रचोदयामास ततस्तुरङ्गमान् स सारथिर्येन पथा तपोवनम्। (R. 2.46.33)

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The Charioteer, there upon urged the horses alone the route by which they could reach a forest suited to the practice of austerities.

153. Sometimes the pronoun is used in the sense of येन मार्गेण

g) शनैर्विश्रामयम् सेनां स ययौ येन पाण्डवः। (M. 5.8.5)
And he proceeded by slow marches giving rest to his troops towards the place where the son of Pandu was.

h) अग्निहोत्रं पुरस्कृत्य प्रस्तास्ये येन राघवः। (R. 2.75.14)
Placing the sacrificial fire at my head, I shall depart towards the place where Rama is.

2.1.11. Comparative Instrumental case

154. It is used with (i) the words expressive of the sense superiority, such as वरम्, अधिक, अभ्यधिक

(ii) with the comparative तर, तम

(iii) adjective like श्रेयः, गरीयः
(Ablative case is the concurrent idiom here)

155. वरम्

a) विरोधोऽपि युवभिर्वरः। (M. 5.164.2)
He is better than the youngsters, even though he is old.

156. अधिकः

b) सुतैर्हितासामधिकोऽपि सोऽभवत्। (R. 2.48.36)
He was dearer to them than their own sons.

c) न कुलेन न रूपेण न दाक्षिण्येन मैथिली मयाधिका वा तुल्या वा। (R. 6.111.28)

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Maithili is neither equal nor superior to me in family, in beauty patience.

157. अभ्यधिकः

d) दुर्निरीक्षो हि भूतानां तेजसाभ्यधिकं बभौ। (M. 2.22.24)
(that best of cars) become still more dazzling with its splendour and was as incapable of being looked at by created beings.

158. तरः

e) कोऽन्योऽस्ति बलवत्तरो मया। (M. 5.103.14)
who is there that is stronger than myself.

f) मम प्राणैः प्रियतरः। (R. 6.104.4)
Dearer than my life.

159. तम

g) पुत्रैः प्रियतमा द्रौपदी मे जनार्दन। (M. 5.88.42)
More than all my sons, O Janardana, is the daughter of Drupada dearer to me.

160. श्रेयः

h) मत्प्रसादात् स बीभत्सु श्रेयानन्यैर्धनुर्धरैः। (M. 5.135.6)
That Bibhatsu (who has no other bowman in the world as equal to him) has through my grace acquired his superiority over all bowmen.

161. गरीयः

i) प्राणैरपि गरीयसि। (M. 5.126.9)
Dearer (to them) than their very lives.

2.1.12. Instrumental case Absolute

a) जायमानेन येनेयम् अभवद्दारितामहि। (M. 2.41.8)
Who having been (just)born, the earth had burst.

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b) कृष्णेन समुपेतेन जहृषे भारतं पुरम्। (M. 2.30.15)
Krishna having arrived at the city of the Bharatas was delighted.

c) भवद्भ्यां पुरुषाग्रभ्यां स्तिताभ्यां विजयो मम न दुर्लभं कुरुश्रेष्टः देवराज्यमपि ध्रुवम्। (M. 5.162.14)
When you two foremost of men, remaining on my side, victory, may the sovereignty of even the celestial kingdom cannot assuredly be unattainable by me.

2.1.13. Instrumental case with certain verbs

2.1.13.1. (i) with the verbs expressing association or contention with

162. The person or thing with whom or which something is associated is put in the instrumental case.

163. युज्

a) सुदक्षिणास्तं युयुजे श्वेतर्काम्बोजजैर्हयैः। (M. 2.49.5)
King Sudakshina himself yoked there to while horse of Kamboja breed.

b) हयैर्दिव्यैर्समायुक्तो रथो वायुसमो जवे। (M. 2.22.20)
(That chariot was) yoked with celestial horses possessed of the speed of the wind.

c) यशसा चापि यज्येयम्। (M. 5.144.21)
I will attain fame.

d) युनक्त्यर्थैः। (R. 2.2.46)
He endows with riches (the man with whom he gets pleased)

e) श्रेयसा - योक्तुमिच्छामि। (R. 2.2.5)
I wish to gendow (the whole world) with good luck.

f) आग्नेयेन तदास्त्रेण योजयामास सायकम्। (R. 6.71.83)

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Set his arrows on Agni's weapon.

164. युध्

(With words of fighting accusative is also employed)

g) युयुद्धे पाण्डवश्रेष्ठः कर्णेनामित्रघातिना। (M. 2.27.17)
The foremost of the pandavas, then encountered karna, the slayer of foes.

h) यो योत्स्यते पाण्डवैः। (M. 5.47.85)
One who fights with the pandavas.

i) ताभ्यां युध्यस्व। (M. 5.94.14)
Fight with them.

j) कश्च दैवेन सौमित्रे योद्धुमुत्सहते पुमान्। (R. 2.22.21)
What man can dare contend, O son of Sumitra, with destiny.

165. Sometimes सह, सार्धं is also used with this verb.

k) युद्ध्यस्व नरदेवेन लक्ष्मणेन रणे सह। (R. 6.87.29)
Fight with lakshmana, the best among men in battle.

l) त्वया सार्धं योत्स्ये। (R. 2.21.7)
I shall fight with you.

2.1.13.2. Separation or release from

166. The person from whom something is separated is put in the instrumental case. (with verbs meaning "separation from" ablative is more frequent).

167. वि+युज्

a) नतु प्राणैर्विर्युज्यत। (R. 6.59.89)
He was not deprived of life.

b) येन वैश्रवणो राजा पुष्पकेन वियोजितः। (R. 6.110.12)
By whom the king vysravana was dispossessed of his chariot pushpaka.

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168. मुच् (to set free)

c) कलुषेणाद्य महता मेदिनी परिमुच्यताम्। (R. 2.96.27)

let the earth be freed from a great strain.

d) सर्वपापैः प्रमुच्येत। (R. 6.128.115)

Relieved of all sins.

2.1.13.3. With verbs having the meaning "enjoyment".

169. The person or thing in whose company one derives pleasure is used in the instrumental case.

170. रम्

a) ततैवाप्सरो राजन्.....नृत्य वादित्रगीतैश्च हास्यैश्च विविधैरपि रमयन्तिस्म। (M. 2.7.21)

Many Apsaras gratify the lord of the celestials by various kinds of dances etc.

b) यो ह्येवमविनीतेन रमते पुत्रनमृणा। (M. 5.133.9)

He that finds pleasure in a son who is destitute of exertion.

171. मुद् (to rejoice)

c) भ्रातृभिर्सह मुमुदे। (M. 2.22.48)

Enjoyed along with (his) brothers.

172. तृप् (to please, satisfy)

(Accusative, and genitive are also concurrent idioms here)

d) विप्राः दक्षिणान्नमहाधनैर्ततृपुः। (M. 2.32.18)

The Brahmins were gratified with the sacrificial gifts and food.

e) कामार्तलाभेन तथैव भूयोनो तृप्यते। (M. 5.26.5)

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(so) The desire is never satiated with the acquisition of its objects.

f) तर्पयस्व महाबाहो गोसहस्रेण राघव। (R. 2.32.14)
O scion of raghu, satiate them with a thousand cows.

g) तर्पितः सर्वकामैः। (R. 2.34.34)
Having been gratified (by me) with all desired objects.
(with रम्, मुद् the instrumental may be sociative proper)

173. तुष (to be pleased or satisfied)

h) पुराणैर्कर्माभिर्देवं तुष्टाव बलसूदनम्। (M. 5.16.13)
Glorified the slayer of Bala, by referring to his deeds.

i) नाममात्रेण तुष्येत छत्रेण च महीपतिः। (M. 5.38.24)
The king should be content with the name he wins and the umbrella (whish is held over his head).

j) कदाचिदुपकारेण कृतेनैकेन तुष्यति। (R. 2.1.11)
He felt gratified (even) with a single good turn casually rendered

k) ऋक्षराजेन तुष्यामि। (R. 6.49.25)
I am pleased with the king of bears

l) हरीणां कर्मचेष्टाभिर्तुतोष रघुनन्दनः। (R. 6.23.16)
Rama was pleased with the activities of the monkeys.

174. प्री (to be pleased)

m) प्रीयामहे त्वया वीर (M. 2.25.10)
I am pleased with you O hero.

2.1.13.4. Sacrifice or Adoration

175. The means of worship is construed in the instrumental case.

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176. अर्च् (To worship)

n) माल्यजप्यनमस्कारैरर्चयामास। (R. 2.2.5)

Worshiped with floral wreaths, mantras and salutation.

177. जप् (to mutter)

o) मन्त्रैरभि जजाप (R. 2.25.38)

Muttered the mountains.

2.1.13.5. Swearing

178. शप्

a) सत्येन वैशपे। (M. 5.15.8)

b) पुत्रैरपि शपामहे। (R. 2.51.4)

We swear even by our children.

c) स्वेन चारित्रेणैव ते शपे। (R. 6.116.6)

in the name of my conduct I swear.

2.1.13.6. To invite, to honor, to attend on etc ....

179. नि + मन्तॄ

The above verb governs the instrumental case of the object for which one is invited.

a) न्यमन्त्रयद् भोजनेन। (M. 5.89.11)

(King Duryodhana) invited (Krishna) to eat at his house.

b) न्यमन्त्रयतां आसनश्च सत्कारेण च भूयसा। (M. 5.92.42)

Invite them with offer of seats and abundant courtesy.

c) भरतं कैकेयीपुत्रमातिथ्येन न्यमन्त्रयत्। (R. 2.91.1)

Invited Bharata. The son of Kaikeyi.

2.1.13.7. To boast of, to praise, etc....

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180. The quality which is praised is construed in the instrumental case.

181. श्लाघ् (to praise)

a) परेषामेव यशसा श्ल्याघ्यसे त्वम्। (M. 2.57.1)
   You are boasting of the fame of our enemies

b) साधु वानर वीर्येण श्लाघनीयोऽसि मे रिपुः। (R. 6.59.63)
   You are an adversary worthy of praise for your prowess.

2.1.13.8. Subsistence

182. The livelihood is used in the instrumental case

a) मत्स्यो मत्स्येन जीवति। (M. 5.70.47)
   The fish lives on another fish.

b) वने वन्येन जीवतः। (R. 2.63.27)
   (Who) live on fruits and roots in the forest.

c) कथं वत्स्यन्ति कृपणः फलमूलैः कृताशनाः। (R. 2.43.8)
   Without wealth, how will he be able to line on roots and berries in the forest.

2.1.13.9. Repletion

183. The verb पूर् and its synonyms govern the Instrumental case of the object with which something else is filled.

184. पूर् (to fill with)

a) वाग्भिरपूरयज्जगत्। (M. 5.97.5)
   Filling the universe with the sound (of Vedic hymns).

185. आप्यै (To make full or strengthen)

b) आप्ययध्वं तपसा तेजसा च। (M.5.16.24)

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Fill me with your power and with your virtue of austerities.

2.1.13.10. To be born

186. The verb जन् or its derivative is used with the instrumental case of the fatherhood or the motherhood. (With the verb जन् (to be born),the name of the father is put in the ablative case. That of mother in the locative case)

a) न मयात्वं पित्रासि जातः। (M. 5.131.5)
Begotten thou hast not been myself and thy father.

b) कल्याणे बत नक्षत्रे मया जातोऽसि पुत्रक। (R. 2.4.40)
O son you are given birth by me under an auspicious star.

c) शूद्रायामस्मि वैश्येनजातः। (R.2.63.51)
Born of a Sudra woman by a Vaisya.

2.1.13.11. Exchange of barter

187. The word expressive of the price or value is used in the instrumental case.

188. क्रि (To buy)

a) काकनेस्मिश्चित्रबर्हान् शार्दूलाङ्क्रोष्टुकेन च क्रीणस्व पाण्डवान् राजन्। (M. 2.55.9)
O king in exchange of a cow buy these peacocks the Pandavas in exchange of a jackal buy these tigers.

b) क्रीणीयात् तं सहस्रेण नीतिमानन्नाम तत् पदम्। (M. 5.56.53)
The hero who displaying his prowess .... Is to be brought with a thousand.

189. The verbs वृ ऋच् are also used with the instrumental case to express the meaning "at the cost of". The object at the cost of all my wishes.

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190. वृ (To choose)

c) अपाक्रमणमेव सर्वकामैरहं वृणे (R. 2.34.40)

I choose exile, were it at the cost of all my wishes.

191. ऋच् (To like)

d) न देवि तंव दुःखेन स्वर्गमप्यभिरोचये। (R. 2.30.27)

I will not find any delight, O lady, even in heaven at the cost your agony.

2.1.13.12. To stake

192. The word expressing the stake is put in the instrumental case.

193. दीव् (To play with dice)

a) तया पाञ्चाल्या दीव्यामि। (M. 2.58.37)

With that Panchali, I stake.

(The Accusative also is available with the verb दीव्)

2.1.13.13. Utility

194. The verb कृ and its derivatives are used with the interrogative किम् (sometimes किम् is implied) expressing the meaning "what matters". He, to whom it does not matter is put in the genitive if the verb form is not used. Thus:

a) किं मया त्वं करिष्यसि? (M. 2.45.44)

What need hast thou with me ?

b) किं कार्यं अनुयात्रेण त्यक्त सङ्गस्य सर्वतः? (R. 2.37.2)

What purpose of mine, who have renounced ..... will be served with an army following me?

c) राज्येन नास्ति मे कार्यं किं करिष्यामि सीतया? (R. 6.68.17)

I have no longer any use of my kingdom or Sita.

d) त्वद् वियोगान्न मे कार्यं जीवितेन सुखेन च। (R. 2.21.26)

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After my separation from you, I have no longer any use for life and happiness.

195. The word अर्थ also is used as denoting the meaning 'use'.

e) न तस्य जीवितेनार्थो नो धनेन न बन्धुभिः। (M. 5.34.46)
There is no meaning in his being alive, or his wealth, or his relatives.

f) न हि नो जीवितेनार्थः कुतः पुत्रैः कुतो धनैः। (R. 2.48.21)
(Truly) no use will be left for our life, much less for our sons

g) न हि मे जीवितेनार्थः सीतया न जयेन वा (R. 6.101.48)
Neither life nor Sita, nor victory had any attraction for me.

2.1.13.14. Instrumental case denoting other case relations

2.1.14.1 Locative

196. The following instances show the use of instrumental in the place of locative.

a) उत्सङ्गेन व्याल इवाहृतोऽसि। (M. 2.57.3)
you have been cherished (by us) like a serpent on your lap.

b) भुञ्जते रुक्मपात्रीभिः। (M. 2.45.18)
He eats on golden plates.

2.1.14.2. Ablative

197. The following instance show the use of instrumental in the place of Ablative.

c) सुश्राव नयनैः स्त्रीणां ....सलीलां....... (M. 2.40.35)
Tears flow from the eyes of a women.

d) पितामहेन प्रीतेन देवदानवराक्षसैः रावणस्याभयं दत्तम्। (R. 6.94.29)

Ravana was given freedom from fear from go gods, Asuras, and Rakshasas, by the grand sire, who was pleased with him.

198. अर्थिन्

The adjective such as अर्थिन् (one who wants or desires anything) is used with instrumental case or in compound.

e) यशसा चाहमप्यर्थी। (M. 5.7.33)
I am also suitor for me.

f) को वधेन गमार्थी स्थान्। (R. 2.63.29)
what gain is there in killing me.

g) सङ्गत्या भरतः श्रीरामान् राज्येनार्थी स्वयं भवेत्। (R. 6.125.17)
If the fortunate Bharata wishes to reign himself due to contact (with the kingdom)

199. अनुचित (undeserving)

(Genitive with अनुचित is also occurred).

h) दुःखैरनुचितस्य च। (R. 2.13.11)
Undeserving of sorrow.

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CHAPTER III
INSTRUMENTAL CASE IN KAVYAS

3.1.1. Instrumental Case

200. The instrumental case has been styled after its most usual employment of expressing the instrument means or agent (P. 2. 3. 19; 1. 4.42.) yet its starting point is rather the conception of accompaniment. And it is for this reason some call it as Sociative.

a) मृगा मृगैः सङ्गमनुव्रजन्ति गावश्च गोभिस्तुरगास्तुरङ्गैः।
मूर्खाश्च मूर्खैः सुधियः सुधीभिः (PT. 1.305)
Deer seek after the comradeship with deer, so kins with kins, and horse with horse, the fool with the fool, and the wise with the wise.

201. The Instrumental is used when Sociative is accompanied by the like.

202. In the sense of concomitancy:

a) अपि ध्रियते चारुदत्तः सह वसन्तसेनया। (M.K.X.P 372)
Are charudatta and vasantasena still alive?

b) तेन सममेव स्वदेशं प्रति प्रस्थिताः (P.T.127)
Along with him (they) started their native place.

c) स ताभ्यां व्यचरत्सार्धं भार्याभ्यां राजसत्तमः। (M.1.3.20)
The king moved along with his wives.

d) अहं जनन्या गुरुभिश्च साकम्......अवसम्। (K.S.4.136)

203. In the sense of mutual relations:

a) कस्तेन सह तव स्नेहः। (P.T.78)
How are you his friend?

b) स तेन विदधे समं युद्धम्। (KS. 47.88)
He fought with him.

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c) चारणैर्वन्दिभिर्नीचैर्नापितैर्बालकैरपि न मन्त्रं मतिमान् कुर्यात्सार्धम्। (PT.V.66)

A wise man, should not consult with either servants, or with slaves, or with wicked or barbers or with children.

204. सहित is also used as the like on.

a) स्वगृहं भृत्यसहितः पलाय्यैव ततो ययौ। (KS.13.110)

He fled from his spot to his home with his attendance.

205. When the words सं, स, सह are compounded with a verb or a noun with the sense of uniting, combining, mingling, are often framed with the sole instrument. This construction is the regular one with युज् and its derivatives.

a) यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान्। (HD. P.16)

There is not in this world a man more happy than he, who has a friend to converse with.

b) चूतेन संश्रितवती नवमलिका। (AS.IV.vs. 12)

A Jasmine clinging to a mango tree.

c) रत्नं रत्नेन सङ्गच्छते। (MK.IP.34)

Jewel associates with Jewel.

d) सोऽपि स्वजात्या सम्मिलितः। (PT. 274)

Mixed with his kingmen.

e) अहं त्वां शासनशतेन योजयिष्यामि। । (PT.3)

I will bestow a hundred of grants upon you.

206. The instrumental case construes on the adjectives of सम, समान, सदृश, तुल्य (equality, likeness, identity, and so on).

a) पशुभिः समानाः। (HD.1.22)

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like beasts.

b) अनेन सदृशो लोके न भूतो न भविष्यति। (H.D.P.118)

There is no such person either in the past or in the future.

c) अयं न मे पदरजसापि तुल्यः। (MM.IP.21)

207. As the instrumental case is the exponent of the notion of "accompaniment and simultaneousness", so it is also available with words expressive of the very contrary, namely "separation and disjunction". In the same way it is said" त्वया सहितः, त्वया युक्तः with you". One is allowed to say त्वया रहितः, त्वया वियुक्तः "without you" The proper case for expressing separation, the ablative is however also available. In some phrases the instrumental is more frequently employed, in other again the ablative. The instrumental prevails with वियुज् and most of the compounds, beginning with "वि" also with "रहित" and "हीन" but the ablative with such as "मुच्, भ्रश्"

a) प्राणैर्नवियुक्तः। (PT.84)

He was not deprived of life.

b) सीता देव्या रामो विषेहे विरहव्यथाम्। (KS.15.82)

Rama forebore the grief caused by his separation from Sita.

208. By extending the notions of concomitancy, accompaniment, simultaneous from space and time to allsorts of logial categories, we may understand how large a sphere of employment the instrumental occuples in Sanskrit syntax. Generally spoken, it is always used when it is wanted to express the circumstances, instruments, mean, ways, properties, accompanying the action and qualifying it. in

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other terms, the instrumental case has the duty of telling "how" of the action or state, expressed by the verb or verbal noun, it depends on.

a) दात्रेण लुनाति । (General)
He cuts with knife.

b) पद्भ्यां गच्छति। (General)
He goes on foot.

c) मया तत्कृतम्। (General)
It is done by me.

d) दमनकसाचिव्येन पिङ्गलको राज्यमकरोत्। (PT.129)
Ping exercised his royalty with Dam. As his minister.

e) फलेनैतज्ज्ञास्यसि। (PT. 118)
You will know it buy its fruit.

f) रूपकशतेन विक्रीयमाणः पुस्तकः। (PT.158)
A book sold for a hundred rupees.

g) अनया बालपादपवीथ्या सुतनुरचिरं गता। (AS.III)
The tender girl was passed a little before along this row of young trees.

h) धनेन कुरालः। (General)
Prosperous by wealth.

i) विद्यया यशः। (General)
Fame by learning.

209. The presiphrase words namely मार्गेण, द्वारेण, योगेन, मुखेन, करणेन etc.. be followed by instrumental case.

a) अनेन प्रावरकेन शदयैनम्। (MK. I.P. 54)
Cover him with his cloth.

b) एतेन वंशेन भिक्षापात्रं ताडयामि। (PT. 148)
I beat this begging vessel with this flute.

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c) तितिक्षमाणाः परेण निन्दाम्। (MM.I.P.28)
For bearing the blame of others.

210. Here both instrumental and genitive are available to denote the agent with a कृत्य।

a) मयावश्यं देशान्तरं गन्तव्यम्। (PT.167)
I am obliged to emigrate

b) अवहितैर्भवितव्यं भवद्भिः। (VS.I)
The audience are requested to listen with attention

c) Genetive - मूर्खाणां पण्डिता द्वेष्या निर्धनानां महाधनाः। व्रतिनः पापशीलानां सतीनां कुलस्त्रियः। (PT. I.450)

The learned are an object of dislike to the ignorant, the wealthy to the poor, the virtuous to the wicked and honest women to such as are of a loose conduct.

211. In case of the expressions with the "quality, attribute, circumstance" the instrumental may be used. i.e. "to name the Laxana or mark" which makes known somebody or something as possessing such quality, property, nature" etc ....

a) कोषः स्वल्पव्ययेन। (HD. 125)
A treasure with little expenses.
(स्वल्पव्ययेन विशेषणे तृतीया)

212. The examples of its attending a verb. Then it has the nature of Lat. Abl. modi or circumstantiae.

a) वरो महता वाद्यशब्देनागच्छति। (PT. 161)
A bridegroom approaches with a great noise of music.

b) तस्य सकाशं गत्वा भ्रातृस्नेहेनैकत्र भक्षणपानविहरणाक्रियाभिरेक-स्यानाश्रयेण कालो नेयः। (PT.28)

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Go to him and while living brotherly with him on the same spot, Spend the time with eating, drinking, walking together.

c) अनेन वार्ताव्यतिरेकेण रजनी व्युष्टा। (PT. 162)

While discoursing thus, the night passed away.

213. वर्तते in the sense of "to behave in such a manner" instrumental is used.

214. The adverbs, रूपेण, क्रमेण when compared may be stage with instrumental.

a) द्रवीभूतं मन्ये पतति जलरूपेण गगनम्। (MK.V.P.187)

Me thinks, the firmament dissolves and falls down as rain.

215. In some cases the Instrumental of circumstance may show something of the fundamental character of the Sociative.

a) जालहस्तधीवराः प्रभूतैर्मत्स्यैर्व्यापादितैर्मस्तके विधृतैरस्तमनवैलायां तस्मिञ्जलाशये समायाताः। (PT. 309)

The fisher men arrived ...... with a great number of fishes they pulled and bore on their hands.

Here we are, indeed on the very boundary of the Sociative and men of quality.

216. At the time of "price or value" Instrumental is employed and also used to denote that which is given in exchange for something.

a) नाहं विद्याविक्रयं शासनशतेनापि करोमि। (PT. 3)

I will not sell education even by hundred threatenings.

b) गृह्णातु कश्चिदलुञ्चितास्तिलान्। (PT.152)

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Who takes (from me) peeled sesam in exchange for unpeeled.

217. But the verb परिक्री (to hire) may be construed either with instrumental or with the dative of the wages.

a) शतेन/शताय परिक्रीतः।

218. 'Way by which' in this same the instrumental may be used.

a) कतमेन मर्गेण प्रणष्टाः काकाः। (PT. 1.414)

In what direction the crows have disappeared?

b) नराधिपा बुधोपदिष्टेन पथा न यान्ति।

The kings are not following the way that which was advised by the sages.

219. "Cause, motive reason" take place instrumental

a) कोऽपि कुमारः क्षुधा तृषा च क्लिश्यन्। (DC. 198)

Somebody vexed by hunger and thirst.

b) भर्तुर्विप्रकृतापि भेषणतया मास्म प्रतीपं गमः। (AS. IV)

220. The instrumental is especially used to point out the "points of comparison" with verbs or nouns, which denote superiority or inferiority, likeness or difference.

a) कलागुणैः समृद्धो वसुना नातिपुष्टोऽभवत्। (DC.71)

He was rich in various kinds of knowledge and in good qualities, but not very bulky in earthly goods.

b) किमहमेताभ्यां शौर्येण रूपेण विद्याभ्यासेन कौशलेन वा हीनः? (PT. 274)

I am inferior to both of them either in valour or in outer appearance or in study or in cleverness?

221. The instrumental is of necessity, when naming the part of the body by which one suffers.

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a) अक्ष्णा काणः। (General)
Blind of one eye.

b) पाणिना कुणिः। (General)

c) पादेन स्वञ्जः। (General)

222. The instrumental is used in many idoiomatic terms, most of which belong to the general heads described in the preceding examples.

223. To honour, to favour, to attend on with :

a) कालिदासग्रथितवस्तुना नवेन नाटके नोपस्थातव्यमस्माभिः। (AS.I)
We want to wait upon you with a new Drama.

224. To swear, to conjure by;

a) अस्मच्छरीर स्पृष्टिकया शापितोऽसि। (MK.III.P. 126)
You are cursed with the touching of my body.

225. To boast on:

a) परेषामेव यशसा श्लाघसे त्वम्। (MB.2.64.1)
You are honoured by the fame of others.

226. To live by-

a) नक्षत्रैर्यश्च जीवति। (M.3.162)
Who is living on stars (in the profession of an astrologer?)

b) पाणानामनिलेन वृत्तिः। (AS. VII)
Airis to keep the lives.

227. To rejoice, to laugh, to wonder :

a) गुणैर्न परितुष्यामो यस्या। (MR.VII.P.22.1)
With whose virtues, I am not content

b) जहास तेन स नृपः। (KS.20,43)
The king laughed at it.

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228. To fill with.

a) तेन भिक्षार्जितैः सक्तुभिर्भुक्तशैषैः कलशः सम्पूरितः। (PT.317)

What was left of his store of barley, he had earned by begging herewith he filled his bowl.

229. To vanquish in battle etc ......

a) तं रिपुं युद्धेन परिभूय। (PT.291)

Having defeated the enemy in the battle.

230. रथकारः स्वकां भार्यां सतारां शिरसावहत्। (PT.III.202)

The cart writ carried his wife with her paramour on his head.

231. The set phrases "किं प्रयोजनम्" (कर्यम्) कोऽर्थः:, similarly the negative forms न प्रयोजनम् etc ..... are construed with the instrumental of that, which "does not matter" or even it is said simply किं तेन (what matters this ?). He, whom it does not matter, is put into the genitive.

a) किं मदीयेन रथकारत्वेन प्रयोजनम्। (PT. 285)

What profit have I being cast wright?

b) न मे मालविकया कश्चिदर्थः। (MM.III.P.81)

I have nothing to meddle with Malavika.

c) न मेऽनयास्ति चिन्तया फलम्। (DC.140)

What matters with the kingdom.

d) किं व्याधिग्रस्तेन मया करिष्यसि। (PT.276)

What will you do with me, a patient.

232. With अलम्, अस्तु, कृतम् the instrumentals expresses a prohibition or an invitation to cease or to stop.

a) अलमाक्रन्दितेन। (VU.I)

Stop your cries.

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233. Many instrumentals have more or less the objects of adverbs as प्रायेण (mostly) सुखेन (easily), दुःखेन, कृच्छ्रेण (hardly) सर्वात्मना (with all my heart).

a) क्षेमेण व्रज बान्धवान्। (MK.VII.P.237)
Auspicious be your way to your kinsmen.

b) कामन्दक्यापि नातः परं वत्साावियोगेन जीवितव्यम्। (MMXP.165)
Nor can kamandaki live longer either without her daughter.

234. The instrumental of time serves to denote "in what time" something is accomplished. Not rarely this conception coinsides with that of the"time, after which"something is happening.

a) द्वादशभिर्वर्षैर्व्याकरणं श्रयते। (PT.2)
Grammar requires twelve years to be mastered.
ततोऽल्पीयसा कालेन राज्ञः प्रियमहिष्येकं पुत्रमसूत। (DC.159)
After extreme time the king's chief queen was delivered of a son.

3.2.1. Periphrastic Expression of case Relations

3.2.2. Prepositions

235. विना (without) is continued with instrumental, accusative, or ablative. In prose it is commonly put in instrumental.

a) अहं त्वया विना नात्र वस्तुं शक्नोमि। (PT. 266) (instrumental)
I cannot live here without you.

3.3.1. Periphrases by means of noun cases

236. The paraphrasing word "हेतु" in the case of pronoun of the class "सर्व" etc ....either genitive or instrumental may be used.

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a) कस्य हेतोः। केन हेतुना

3.4.1. Compounds
3.4.2. Instrumental Tatpurusha

237. The "तत्पुरुषसमास" serves to express in a condensed shape of a noun substantive or adjective together with some other noun qualifying it. Among such तत्पुरुषसमास and तृतीयातत्पुरुष is one.

238. If denoting the agent or instrument some verbal noun (P. 2. 1. 32) as अहिहतः। The participle in तवन्त् are expected, compounding अहिना + हतवान् therefore not allowed. Some proverbial locations (P.2. 1.33) are explicitly named by Panini as काकपेया नदी; श्वलेह्यः कूपः, but from this it should not be inferred that it is wholly forbidden to makeup any other compound of instrumental + कृत्य

a) त्वङ्क्ष्योऽयं पुरुषः = त्वया

Yet such compounds neither are nor frequent.

239. The latter member is a word expressive of" likeness, equality, superiority, want". **(see 213; 227)**. Of the kind are such compounds as पितृसमः = पित्रा सम; मातृसदृशः; मासपूर्वः = मासेन पूर्वः

240. The instrumental & the words like कलह, निपुण, मिश्र, श्लक्ष्णाः – असिकलहः, वाङ्निपुणः, गुडमिश्रः, आचार श्लक्ष्णाः are all तृतीयातत्पुरुषसमासाः।

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241. In the case of compounds adjectives, the former part of which is an instrument of casuality, illustrative of the adjective it is joined to वीर्यसमः, गुणश्लाघ्यः

In the case of food mixed with some ingredient or mixed with two materials as दध्योदनः, गुडधानाः are also like तृतीयातत्पुरुष।

3.4.3. Typical compounds

242. Other compounds which has the association of the instrumental at different levels.

अव्ययीभावसमासः

a) अनुज्येष्ठम् = ज्येष्ठस्य आनुपूर्वेण =According to seniority

b) सचक्रम् = चक्रेण युगपत् = immediately with wheel

c) सखिरिव = सख्या सदृशः = equal to girlfriend.

d) अमुक्तिः = मुक्तिना विना = without salvation

e) अक्षपरि = अक्षेण विपरीतं वृत्तं = fast moved with dice.

243. उपपदसमासः

a) सोमयाजी = सोमेन इष्टवान्। A man who performed 'Yajna' with "soma".

244. क्रियापूर्वपदतिङन्तसमासः

a) जहिजोडः = जहि जोडं जहिजोडमिति अभीक्ष्ण्येन य आह सः जहिजोडः। = who tells repeatedly kill the pair is called Jahijoda.

b) जहिसिंहः = जहि सिंहं जहिसिंहमिति अभीक्ष्ण्येन य आह सः जहिसिंहः। = who tells repeatedly "kill the lion" is called Jahisimha.

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245. प्रादिसमासः

a) अवक्रोकिलः = अवकृष्टः कोकिलया =pulled out by Kokila (cuckoo)

b) प्रक्षाल्यः = प्रकर्षेण क्षालयित्वा purified perfectly.

246. तृतीया बहुव्रीहिः

a) धृतवस्त्रः = धृतः वस्त्रः येन सः = A man by whom the dress is weared.

(ऊढरथः, कृतकृत्यः, जितसेनः are alike)

247. व्यतिहारलक्षणबहुव्रीहिः

a) बाहूबाहवि = बाहुभिः बाहुभिः प्रहृत्येदं युद्धं प्रवृत्तम्। (The fight with hand to hand)

248. समसम्बन्धबहुव्रीहिः

a) सपुत्रः = पुत्रेण सह वर्तत इति = who lives along with his son.

(सधनः, सविद्यः, सलोमकः, सकर्मकः, are also a like)

249. अलुक्समासः

a) ओजसाकतमः = ओजसा कतमः = Strenathen by body

3.5.1 on the different classes of nouns and pronouns

3.5.2. Abstract nouns

250. Abstract nouns are much used in Sanskrit composition. They are partly derivatives or verbs, partly of nouns. The verbal abstracts are not really to be Para phrased in translating, especially if the predicate of the sentence be made up by them. Then, our language generally prefers finite verbs.

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Of the nominal abstracts the most important are those in ता, त्वम्, भाव। Some idiomatic employment of the abstract chiefly those in ता, त्वम्।

Their instrumental may signify "in what quality" somebody or something acts. **(see. 218)**. Then it may be rendered by means of

a) कश्चित्त्बको द्वितीयत्वेन प्रयातु। (HD. 103)

Let some other heron go with him.

b) अयि प्रिये किमद्यापि मद्यस्थतया वर्तसे। (RL.iv. P. 114)

Why, my dear, do you believe as if you were indifferent even now?

251. This idiom is much used with verbs of acting, behaving, being as, knowing, considering as, taking for, calling, signifying as treating as and many others:

Instead of ब्राह्मं त्वां जानामि सम्भावयामि व्यपदिशामि। This sentence one can say as ब्राह्मणत्वेन त्वां जानामि।

3.5.3. Other Abstract Nouns

252. The other abstract nouns or adjectives which the sense or the analysis of the noun is construed with instrumental case.

253. रक्तार्थकः = In the sense of paint.

a) कषायेण रक्तं = काषायम् = Blended with orange

b) नील्या रक्तं = नीलम् = Blended with blue

254. युक्तार्थक तद्धितः - in the sense of association

a) पौषमहः ..... वशिष्टेन दृष्टं = Associated with the month of Pushya.

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b) पौषी = पुष्येण युक्ता रात्रिः = (The night mingled with moonlight).

255. दृष्टार्थकतद्धितः - In the sense of visuality

a) वाशिष्टं साम = वशिष्टेन दृष्टं = Seen by Vasishta

b) औशनसम् = उशनसा दृष्टं साम (औशनम्) = Seen by Usanasa.

256. परिवृतार्थकः = In the sense of surrounded by

a) वास्त्रो रथः = वस्त्रैः परिवृतः। Surrounded by clothes.

257. शौषिकार्थः Identity through a cause

a) चाक्षुषं = चक्षुषा गृह्यते (रूपम्) = Received by eye

b) आश्वोरथः = अश्वैरुह्यते = Pulled by horses

258. तीर्थादागतस्तैर्थकः - Cause for the result

a) माक्षिकम् = मक्षिकाभिः कृतम् (मधु) = Made by flies

259. प्रोक्तार्थकः - In the sense of narration.

a) पाणिनीयम् = पाणिना प्रोक्तमुपज्ञातं वा = Narrated by Panini

260. तरणार्थक = Trespassing sense.

a) नाविकः = नावा तरति = Trespassing by a boat.

261. चरत्यर्थकः = Rider of the vehicle,

a) रथिकः = रथेन चरति = Riding with a chariot.

262. जीवत्यर्थकः In the sense of livelihood

a) धानुष्कः = धनुषा जीवति = Surviving with bow.

263. निर्वृत्तार्थकः In the sense of a profession

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a) आक्षद्यूतिकम् = अक्षद्यूतेन निर्वृत्तम् = With the job of dice play

b) कृत्रिमम् = कृत्या निर्वृत्तम् = With the job of cutting.

C) पक्त्रियकम् = पक्त्या निर्वृत्तम् = With the profession of cooking.

d) पाकिकम् = पाकेन निर्वृत्तम् = living with the job of backing.

e) याचितकम् = याचिकेन निर्वत्तम् = living with the profession of begging.

264. निर्मिताद्यर्थकः In the sense of construction

a) औरसः= उरसा निर्मितः (पुत्रः) = Born of oneself.

265. तद्वहत्याद्यर्थकः – Base for the action

a) नाव्यम् = नावा तार्यम् = To be crossed by a boat.

b) विष्यः = विषेण वध्यः = To be killed by poison.

c) तुल्यम् = तुलया सम्मितम् = Equal with uniformity.

266. क्रीतार्थकः In the sense of purchase

a) नैष्किकम् = निष्केण क्रीतम् = Purchased with a golden coin.

b) शैतिकम् = शतेन क्रीतम् (शत्यम्) = Purchased with hundred rupees.

c) द्विशतम् = द्विशतेन क्रीतम् = Purchased with two hundred (rupees)

d) पञ्चकः = पञ्चाभिः क्रीतः = Purchased with five (rupees)

267. तेन तुल्यमित्यर्थकः - Equal to that one.

a) ब्राह्मणवत् = ब्राह्मणेन तुल्यम् = Equal to Brahmin

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268. अतिशयार्थकः - In the sense of exceeding

a) लघुतरः = अयमननयोरतिशयेन लघुः (लघीयान्) = He is fast in exceeding these two

b) लघिष्ठः = अयमेषामतिशयेन लघुः (लघुतमः) = He is fast in exceeding them.

c) गीरयान् = अतिशयेन गुरुः = Great in exceeding (all)

d) प्रेमान् = अतिशयेन प्रियः (प्रेष्टः) = He exceeds in love.

269. कर्मकारककृद्वृत्तिः (प्रेष्टः) Proximity in action.

a) दुर्गः = दुःखेनापि गन्तुमशक्यः = Difficult to reach even by difficulty.

b) सुलभम् = सुखेन लभ्यत इति = Can be had very easily.

270. करणकारककृद्वृत्तिः - Cause and effect

a) स्नानीयम् = स्नन्त्यनेनेति (चूर्णम्) = Bathing be made with it (soap)

b) वह्यम् = वहन्त्यनेनेति (शकटम्) = Be carried by it.

c) सञ्चरः = सञ्चरन्त्यनेनेति (मार्गः) = Through which the movements occur (Road).

271. भावकृद्वृत्तौ - Moment of the action

a) शय्योथ्यायम् = शय्यया उत्थायम् इति =Awakened from the bed.

3.5.4. Adverbs

272. When derived from substantives the adverbs are mostly modal instrumental and ablatives also.

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a) स्मरसि किमद्याप्यायथातथ्येन मयोक्तपूर्वम् have आयथातथ्येन = Falsely, निखिलेन = Wholly; पायथेण = Alternately, लोलया = Jokingly etc ....

3.5.5. Degrees of comparison

273. Of two persons or things, possessing the same quality the comparative is to point out that which is endowed with the "higher degree" of it. Even if the person or thing compared with be implied, not expressed, the comparative may be used.

a) ततोऽल्पीयसा कालेन राज्ञः प्रियमहिषी पुत्रमसूत। (DC. 159)
Not very long hereafter sometime, the king's chief queen was delivered of a son.

274. Than with the comparative is expressed by instrumental case but the particles न, च, नच, नतु, नपुनः are also used for that purpose especially with वरम्।

a) वरमेको गुणी पुत्रो न च मूर्खशतैरपि।
एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि। (HD. 1.3)

275. For different reasons a word may be put twice, either when put two times as a separate words be used in instrumental.

a) शनैः शनैः
b) सुखसुखेन
c) प्रियप्रियेण

276. Sanskrit likes juata position of different grammatical of the same word or kindred words. As such one word may be in instrumental and the other in another case.

a) रत्नं रत्नेन सङ्गच्छते। (Mk.I.P. 34)

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Pearls string with pearls only.

b) तप्तेन तप्तमयसा घटनाय योग्यम्। (VU.II.P.31)

3.6.1. Pronouns

277. The pronoun ते acts as त्वया in most of the cases:

a) अप्रमत्तेन ते भाव्यमाश्रमस्थेन। (AS.IV.12)

You must keep watch feel in the hermitage. Here the ते means त्वया

278. The instrumental आत्मना is to be used to the reflexive lays stress on the fact, when the subject is acting by himself.

a) तारयात्मानमात्मा। (General)

Help yourself.

b) न शक्नोम्यात्मानमप्यात्मना वोढुम्। (PT. 276)

I cannot bear my own self.

279. आत्मना may even stand alone.

a) गच्छाम्यहमात्मना। (KS. 25.133)

I will go by myself.

280. The instrumental एतेन, एनया seem to be extremely rare. अनेन At least and अनया are regularly used, when अन्वादेश is required in the drama Malati Madhavam I.P. 14, the minister of king Agnimitra reads a letter from the king of Vidarbha, when asked about its contents, he answers to Agnimitra इदमिदानीमनेन (not एतेन) प्रतिलिखितम्And so often.

281. when स is put twice," manifold, various, all sorts of", then it generally be put in instrumental.

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a) महादेवो च तैस्तैस्तामुपचारैरुपाचरत्। (KS. 29.169)

With all sorts of civilities Mahadeva honoured her.

3.7.1 Demonstratives; Relatives, interrogatives

282. At times the employment of instrumental to the pronoun in a continuing sentence, the instrumental pronoun leads to genitive interpretation for its clear meaning.

a) गृहान्तिसारितः, स च तेन निर्वेदेन देशान्तरं गत्वा,.....। (PT. 158)

Here तेननिर्वेदेन = तस्य निःसारणस्य निर्वेदेन इति भावः।

In fact the instrumental तेन refers to the "तस्य निःसारणस्यै" but not निर्वेदेन. So this type of instrumental refers to the cause of the incident.

283. The interrogative pronoun is क. Its comparitive and superlative forms are कतर and कतम respectively. But the relativity is not observed strictly in Sanskrit literature. While interrogating about the distance or for means of approach the interrogative pronoun may कतर, कतम be used with instrumental.

a) कतरेण गमिष्यामि भरद्वाजाश्रमं पथा। (R. 2.85.4)

Bharata asks Guha through which way should I go to the hermitage of Bharadwaja.

3.8.1. on Nouns of Number

284. The instrumental is construed for the numerical numbers and of their derivatives.

a) विंशत्या पुराणाम्

b) पुरैः शतेन/ पुराणम्

c) विंशत्या पुराणम्

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d) न गजानां सहस्रेण न च लक्षेण वाजिनाम्।

यत्कृत्यं साध्यते राज्ञां दुर्गेणैकेन सिध्यति। (PT.25.1)

Designs of kings, that do not succeed by a thousand elephant nor by a hundred thousand horses, are successful by one strong hold.

e) चत्वारिंशता हरिभिः। (RG. 2.18.15)

f) प्रयत्नशतैरपि। (PT. 253)

3.9.1 Participles and participle idioms

3.9.2 Absolute cases

285. When laying down the syntax of the participles, this must be distinguished between the participle forms and the participle employment. As the participle is an adjective noun, it needs must rest of some substantive, of which it is the predicate, and with which it is to agree in gender, number and case.

The semi absolute employment must also be states for the instrumental. Here are some instances:

a) सखि भुक्तैः फलैरेतैर्जरा न ते भविष्यति। (KS. 29, 55)

By eating these fruits you will enjoy eternal youth.

b) सुभगे समस्तैः शत्रुभिर्हतैरन्नं पानं चास्वादयिष्यामि। (PT. 57)

My dear, I will not take either food or drink until after having killed all the enemies.

286. In translating Sanskrit participles, it is sometimes necessary to substitute for them infinitives or nouns of action. It is especially in the instrumental.

a) किमनेनावस्तुना चिन्तितेन वरं ताताज्ञैवानुष्टिति। (NN.IP.5)

Do not reflect on this nonsense, better would it be to act after your father's injuction.

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b) किमनेन ताडितेन तपस्विना। (MK. VIII.P.244)

Why strike this poor fellow.

3.10.1 Gerunds

287. The gerunds hold a place somewhat intermediate between infinitive and participle. As to their etymology, they are petrified noun cases, and for this reason they are not declinable.

The gerund त्वा (य) is the petrified instrumental of a verbal noun.

a) यद्येवं गम्यते स्वर्गो नरकं केन गम्यते। (PT. III. 107)

If thus one goes to heaven, by what way does one go to hell.

288. But in its most common employment the gerund may be said to do duty as a past participle of the active. Like the absolute locative and the other participial employment it enables the speaker to cut short subordinate sentences and to avoid the accumulation of finite verbs indeed, it has the full function of a participle. As a rule, it denotes the Prior of two actions performed by the same subject. Accordingly its noun is that of the chief action. So it usually refers to an instrumental if the verb is in passive or to a nominative if it is in active. Nothing, however, prevents its being referred to other cases, since the main subject may occasionally be a genitive, locative, dative, etc ....

Instances of the gerund referring to an instrumental is so common to be found on almost everywhere in the Sanskrit language.

a) अथ तेन तं शत्रुं मत्वात्मानं तस्योपरि प्रक्षिप्य प्राणाः परित्यक्ताः। (PT. 70)

Here, the gerunds मत्वा and प्रक्षिप्य refer to तेन।

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3.11.1 Infinitive

289. Sanskrit infinitive is a much employed form (P. 3.3.10). It seems to donote aim or purpose. Almost to any extent and without restriction. As a rule, the infinitive in तुम् may be put to any predicae. Just as the dative of the purpose to which it is equivalent.

290. Like the nouns of action, the infinitive by itself neither belongs to the active nor the passive. It may be construed with both cases of verbal forms, and seems to have an active meaning, when it is the complement of an active verb, but a passive, when of a passive. In this example the subject is denoted by an instrumental case

a) कथं शक्यते तत्र गन्तुम्
b) मया कटः कर्तुं शक्यते।
c) मया नीतिं ग्राहयितुं शपयन्ते। (HD. 6)
By me they can be taught politics.
d) त्वया स्त्रियोऽर्थ एतत्कार्यमनुष्ठातुमारब्धम्। (PT. 275)

291. The कृत्य – शक्य may be construed in two manners. It is equally correct to say सः शक्यः – सा शक्या। there is another room for a third idiom which is effected by constraining शक्यम् with the instrumental of its subject and the accusative of its object as

a) शक्यं मया।
b) शक्तमनेन। (भावे न भवत्येव; काशिका P.7.2.17)

292. Another similar term is the infinitive with युक्तम् (it is fit, it suits). If neither the object of the action befitting is expressed, there is no difficulty. One should needs say "न

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यित्तमिहस्थातुम्" no other turn of phrase being available. But when the subject or object or both of them are to be expressed, there is variety of idioms.

1. The object may be an accusative.
2. The object may be nominative construed with युक्तम्।
3. The object may be nominative, whose gender and number are transferred also to the adjective युक्त।

293. As to the subject, it is part in the instrumental or in the genitive. Example for the instrumental.

a) न युक्तं भवतान्नमशुचि दत्त्वा प्रतिशापं दातुम्। (MB. I)

It does not become you, after having given unclean food.

b) सेयं न्याय्या मया मोचयितु भवन्तः। (RG. 2.55)

It is right she should be released from you by me.

This example is for न्याय्य which is like युक्त.

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CHAPTER IV
PRAKRIT AND INSTRUMENTAL CASE

4.1.1 Prakrit and its common features

294. Prakrit, as a matter of fact is not a perfect language, but it is a synthetic language. The ancient grammar had been somewhat simplified, the number of case forms and verbal tends to dwindle. Prakrit grammar is of the same type as Sanskrit grammar. There is a strong tendency to reduce all declensions to one type, that of 'a' stems, and to conjugate all verbs according to one scheme, that of the old conjugation. The Dative disappears. Nominative and Accusative plurals tend to coincide. The imperfect, perfect and numerous Artists had gone by the time of the Middle Prakrit Stage. The dual number was found unnecessary. Some of the sounds of the old language disappear.

295. The cumulative effect to such changes in the case of particular word may be such as to completely alter its appearance. In Prakrit the phonetic changes and the working of analogy have gradually simplified the old grammar until prepositions and auxiliary verbs had to be used to avoid ambiguity.

296. Some speculation has been denoted as to the "causes" of such changes in India may be styled Prakritic economy of effort, progressive refinement especially in courts and cities, softening influence of a semitropical climate, influence of the speech habits of Non Aryan peoples who adopted the Aryan speech. All these may have been at work both in India and in Europe.

4.1.2. Declensions

297. Prakrit declensions differ from those of Sanskrit mainly through (i) the working of the phonetic rules given above and some others effecting particular inflection, (ii)

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the simplification effected by transferring words from one declension to another i.e., by analogy. There are a few cases when the Prakrits preserve old endings or methods not found in Sanskrit. There is a little that is new. On the whole Prakrit grammar represents the gradual wearing away of the old system rather than the building up of a new one.

298. The dual has been lost. The Dative is almost entirely merged in the genitive. (Dative singular of stems occurs in Mahaaraashtree)

The general phonetic rules rule out the consonantal declension, though some traces of it remain.

299. The great majority of nouns are decited as

(a) Masculine or Neuter stems in अ

(b) Masculine or Neuter stems in इ or उ

(c) Feminine stems in आ, इ, ई, उ, ऊ।

4.1.3 Instrumental Variants

300. The following table shows the variant of prakrit instrumental with that of the Sanskrit in different word endings with all the three genders:

S. No	Ending	Gender	Stem		Singular		Plural	
			Prakrit	Sanskrit	Prakrit	Sanskrit	Prakrit	Sanskrit
1.	अ	पुं	राम	राम	रामेण	रामेण	रामेहिम्	रामैः
					रामेणम्		रामेहि	
2.	अ	पुं	पुत्त	पुत्र	पुत्तेण	पुत्रेण	पुत्तेहिम्	पुत्रैः
					पुत्तेणम्		पुत्तेहि	
3.	अ	पुं	सव्व्र	सर्व	सव्वेणम्	सर्वेण	सव्वेहिम्	सर्वैः
					सव्वेण		सव्वेहि	

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4.	आ	पुं	सोमा	सोमा	सोमेण	सोमेण	सोमेहिम्	सोमैः
					सोमेणम्		सोमेहि	
5.	इ	पुं	हरि	हरि	हरिणा	हरिणा	हरीहिम्	हरिभिः
							हरिहि	
6.	इ	पुं	अग्गि	अग्नि	अग्गिणा	अग्निना	अग्गीहिम्	अग्निभिः
							अग्गीहि	
7.	ई	पुं	ग्रामणी	ग्रामणी	ग्रामणिणा	ग्रामणिना	ग्रामणीहिम्	ग्रामणीभिः
8.	उ	पुं	सम्भु	शम्भुः	सम्भुणा	शम्भुणा	सम्भूहिम्	शम्भुभिः
							सम्भूहि	
9.	उ	पुं	वायु	वायु	वायुणा	वायुना	वयूहिम्	वायुभिः
							वायूहि	
10.	उ	पुं	कोट्ठु	क्रोष्टु	कोट्ठुणा	क्रोष्टुणा	कोट्ठीहिम्	क्रोष्टुभिः
11.	ऋ	पुं	पिउ	पितृ	पिउणा	पित्रा	पिउहिं	पुतृभिः
					पिअरेण		पिअरेहिम्	
					पिअरेणम्		पिअरेहि	
					पिदुणा		पिअरेहिं	
12.	ऋ	पुं	भत्तु	भर्तृ	भत्तुणा	भर्त्ता	भत्तारेहिम्	भर्तृभिः
					भउणा		भत्तारेहि	
					भदुणा			
13.	ए	पुं	से	से	सेण	सेना	सेहिम्	सेभिः
					सेणम्		सेहि	
14.	ऐ	पुं	रै	रै	रैण	रैणा	रैहिम्	रैभिः
					रैणम्		रैहि	
15.	ओ	पुं	सुज्जो	सुद्यो	सुज्जोण	सुद्योन	सुज्जोहिम्	सुद्योभिः
					सुज्जोणम्		सुज्जोहि	
16.	औ	पुं	गिलौ	ग्लौ	गिलेण	ग्लवा	गिलेहिम्	ग्लौभिः
					गिलेणम्		गिलेहि	
17.	आ	स्त्री	रमा	रमा	रमाअ	रमया	रमाहिम्	रमाभिः
					रमाइ		रमाहि	
					रमाए		रमाहिं	
18.	आ	स्त्री	माला	माला	मालाअ	मालया	मालाहिम्	मालाभिः

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					मालाइ		मालाहि	
					मालाए		मालाहिं	
19.	आ	स्त्री	जरा	जरा	जराअ	जरया	जराहिम्	जराभिः
					जराइ		जराहि	
					जराए		जराहिं	
					जराआअ			
					जराआइ			
					जराआए			
20.	आ	स्त्री	सव्वा	सर्वा	सव्वेमम्	सर्वया	सव्वहिम्,	सर्वाभिः
					सव्वेण		सव्वेहि	
21.	इ	स्त्री	रुइ	रुचि	रुईअ	रुच्या	रुहीहिम्	रुचिभिः
					रुईआ		रुईहि	
					रुईइ		रुईहि	
					रुईए			
22.	ई	स्त्री	हत्ती	हस्ती	हस्तीअ	हस्त्या	हत्तीहिम्	हस्तीभिः
					हस्तीआ		हस्तीहि	
					हस्तीइ		हस्तीहिं	
					हस्तीए			
23.	उ	स्त्री	तृणु	तनु	तुणूअ	तन्वा	तुणूहिम्	तनूभिः
					तुणूआ		तुणूहि	
					तुणूइ		तुणूहिं	
					तुणूए			
24.	ऊ	स्त्री	वहू	वधू	वहूअ	वध्वा	वहूहिम्	वधूभिः
					वहूआ		वहूहि	
					वहूइ		वहूहिं	
					वहूए			
25.	ऋ	स्त्री	माऊ	मातृ	माऊअ	मात्रा	माऊहिम्	मातृभिः
					माऊआ		माऊहि	
					माऊइ		माऊहिं	
					माऊए			
26.	ओ	स्त्री	जो	द्यो	जोआअ	द्यवा	जोआहिम्	द्योभिः

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					जोआअ		जोआहि	
					जोआइ		जोआहिँ	
					जोआए			
27.	ऐ	स्त्री	सुरेऐ	सुरै	सुरेआअ	सुरया	सुरेआहिम्	सुरैभिः
					सुरेआअ		सुरेआहि	
					सुरेआइ		सुरेआहिँ	
					सुरेआए			
28.	अ	नपुं	फल	फल	फलेण	फलेन	फलहिम्	फलैः
					फलेणम्		फलेहि	
29.	अ	नपुं	सव्व	सर्व	सव्वेणम्	सर्वेण	सव्वेहिम्	सर्वैः
					सव्वेण		सव्वेहि	
30.	इ	नपुं	दहि	दधि	दहिणा	दधिना	दहीहिम्	दधिभिः
31.	उ	नपुं	महु	मधु	महुणा	मधुना	महूहिम्	मधुभिः
							महूहि	
32.	ऋ	नपुं	कर्तृ	कर्तृ	कत्तारेण	कर्त्रा	कत्तारेहिम्	कर्तृभिः
							कत्तारेहि	
33.	ए	नपुं	अइसे	अतिसे	अइसेण	अतिसेण	अइसेहिम्	अतिसेभिः
					अइसेणम्		अइसेहि	
34.	ऐ	नपुं	अइरै	अतिरै	अतिरैण	अतिरैण	अतिरैहिम्	अतिरैः
					अतिरैणम्		अइरैहि	
35.	ओ	नपुं	अइज्जो	अतिद्यो	अइज्जोण	अतिद्या	अइज्योहिम्	अतियोभिः
					अइज्जोणम्		अहज्जोहि	
36.	औ	नपुं	अइणौ	अतिनौ	अइणूअ	अतिनावा	अइणूहिम्	अतिनौभिः
					अइणूआ		अइणूहि	
					अइणूइ		अइणूहिँ	
					अइणूए			
37.	व्	पुं	सुदि	सुदिव्	सुदिणा	सुदिवा	सुदीहिम्	सुदिवैः
					सुदिएणम्		सुदीहि	
					सुदिएण		सुदीहिँ	
							सज्जूहिम्	
							सज्जूहि	

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							सज्जूहिं	
38.	र्	पुं	सुगीर्	सुगीर्	सुगीरेण	सुगिरा	सुगीरेहिम्	सुगिर्भिः
					सुगीरेणम्		सुगीरेहि	
39.	म्		किणम्	किम्	किणम्	केन	केहिम्	कैः
					केणम्		केहि	
					केण		केहिँ	
40.	म्		णेणम्	इदम्	णेणम्	अनेन	णएहिम्	एभिः
					णेण	एनेन	णएहि	
					इमेणम्		णेहिँ	
					इमेण		इमेहिम्	
					णिणा		इमेगि	
					इमिणा		इमेहिँ	एहि
41.	न्	पुं	राइण्	राजन्	राइणा	राज्ञा	राइहिम्	राजभिः
					राण्णा		राइहि	
					राअणा		राइहिँ	
					राअण्णा		राएहिम्	
					राएणम्		राएहि	
					राएण		राएहिँ	
					राआणेणम्		राआणेहिम्	
					राआणेण		राआणेहिँ	
42.	न्	पुं	पूसणम्	पूषन्	पूसणा	पूष्णा	पूसेसिम्	पूषभिः
					पूसाणणम्		पूसेहि	
					पूसेणम्		पूसेहिँ	
					पूसेण		पूसाणेहिम्	
					पूसाणेणम्		पूसाणेहि	
					पूसाणेण		पूसाणेहिँ	
43.	न्	पुं	अप्पन्	आत्मन्	अप्पणा	आत्मना	अप्पेहिम्	आत्मभिः
					अप्पाणणा		अप्पेहि	
					अप्पेणम्		अप्पेहिँ	
					अप्पेण		अप्पाणेहिम्	
					अप्पाणेणम्		अप्पाणेहि	

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					अप्पाणेण		अप्पाणेहिँ	
					अप्पाणिआ			
					अप्पणइआ			
44.	द्	पुं	जो	यद्	जिणम्	येन	जेहिम्	यैः
					जेण		जेहि	
					जेणम्		जेहिँ	
45.	द्	पुं	सो	तद्	तिणम्	तेन	तेहिम्	तैः
					तेण		तेहि	
					तेणम्		तेहिँ	
					णिणम्			
					णेण			
					णेणम्			
46.	द्	पुं	एइ	एतद्	एइणा	एतेन	एएहिम्	एतैः
					एएणम्	एनेन	एएहि	
					एएण		एएहिँ	
47.	ष्	पुं	छः	षट्			छेहिम्	षट्भिः
							छेहि	
							छेहिँ	
48.	म्	स्त्री	इमी	इदम्	इमीअ	अनया	इमीहिम्	आभिः
					इमीआ	एनया	इमीहि	
					इमीइ		इमीहिँ	
					इमीए		इमाहिम्	
					इमाआ		इमाहि	
					इमाइ		इमाहिँ	
					इमाए		णाहिम्	
					णाअ		णाहि	
					णाइ		णाहिँ	
					णाए		आहि	
49.	द्	स		युष्मद्	भे	त्वया	भे	युष्माभिः
					ते		तुब्भेहि	
					दे		तुम्हेहि	

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					दि		तुज्झेहि	
					तुमम्		उब्भहि	
					तुमइ		उम्हेहि	
					तुमए		उज्झहि	
					तुइ		उयहेहि	
					तुए		तुयहेहि	
					तमाइ			
					तुमे			
50.	द्	स	अम्मह	अस्मद्	मि	मया	णे	अस्माभिः
					मइ		अम्हेहिम्	
					मिमाइ		अम्हेहि	
					मए		अम्हेहिं	
					मे		अम्हाहिम्	
					ममम्		अम्हाहिम्	
					ण		अम्हाहिं	
					मआइ		अम्हे	
					ममए		अम्ह	

4.1.3. Some observations

301. In the declension 'Putta' the instrumental plural is puttehim, where as in the rq Veda it is Putrebhi.

302. in the stem Aggi the instrumental plural is Aggihim. The vowel is always lengthened in before the endings "hi, him" cf. Puttehim. The final Ansuswara is optionally omitted in all these forms by Maahaaraashtree and some other dialects.

303. The feminine declensions in the instrumental singular have fallen together. Nouns in आ, इ, ऊ are exactly parallel.

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304. The Declensions ending इor ई and उ or ऊ are same in instrumental case

305. The stems ending in some vowels or consonant in all the genders are alike in the instrumental case.

306. A great variety of forms is found for the pronouns of the first and second persons:

Singular: तुमम्– ममम्; तुमए- ममए

Plural: तुम्हेहि -अम्हेहि; तुम्हेहिम् – अम्हेहिम्।

307. Most of the declensions of the instrumental plural are ending with हि, हिम्, हिं

308. Most of the declensions of the instrumental singular are ending with अ, आ, इ, ए

4.2.1 FINAL OBSERVATION

After observed all the different examples and applications of instrumental cases in the entire Sanskrit literature i.e., Vedic, epic, Kavya and Prakrit literature, this variation was with the other six (seven) cases also Moreover not only the cases but also the functions pertaining to nouns, genders, verbs etc. were also changed from Vedic to modern.

It is to note that there are vast variations in the language in all functions. At times the uniformity in variations is observed at times the irregularities. But the scholars of different schools like Vyakarana, Sahitya etc. are accepting and admitting their usages in the Kavyas with a compromising attitude naming the corruptions in a polished manner like Aarshatvat, Pracheenatvat, and so on. This mode of compromising should nevertheless be maintained by all the present and future grammarians.

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"Now, it is very easy to frame functional Sanskrit". concept of this text is to develop the Sanskrit vocabulary framed and invited by different languages even by swerving or adopting old and new methods.

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